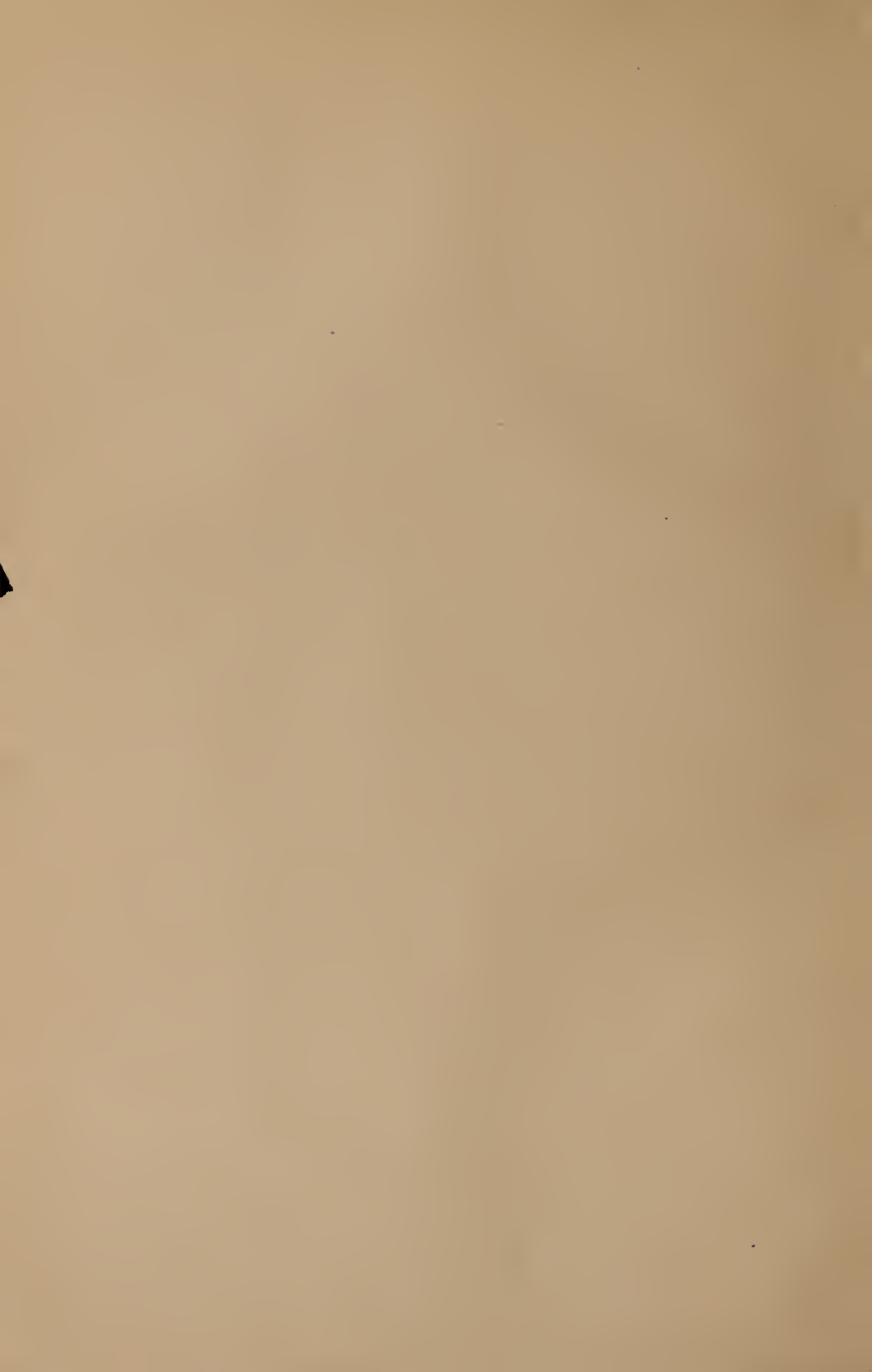


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FOR THE YEAR 1890.

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THE
MISSIONARY HERALD.

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THE receipts for the month of November were an advance over those of the corresponding month of the preceding year, from donations of over \$11,500, and from legacies of nearly \$9,000. The report, therefore, for the first three months of the financial year is favorable, being an advance, from donations, of nearly \$20,000, and from legacies of over \$22,000, a total gain of \$42,593.19. We trust that this is the line along which the offerings from churches and individuals will move as the months go on. The growing work abroad imperatively needs, during the year, an advance of not less than \$200,000. Please read with care the statement of the Prudential Committee in this issue of the *Herald*.

THE American Board Almanac of Missions for 1890, though a little late in coming from the press, has been greeted on its appearance with warm words of praise, both for its matter and its beautiful form. This Almanac has won a place in thousands of homes, and tens of thousands of other homes would gladly receive it could it be brought to their attention. Will not the friends of the Board see to its wide distribution as an aid to the missionary cause? Send ten cents to Charles E. Swett, 1 Somerset Street, Boston, and receive a copy post-paid. See advertising pages for terms by the quantity to churches and to individuals.

AN English Wesleyan missionary in China gives an account of a recent service at which he was talking to the people who crowded into his chapel, of Christ as the Saviour from sin, when one old man stood up and stretched forth his hand, saying, "You tell us of all sorts of good deeds, and exhort us to follow them; but why did you bring this opium? It has me in its grip, and it's killing me." A glance at the old man showed that he was an opium-smoker, very far gone. The people around him told him to be quiet, and tried to make him sit down, and at the same time the missionary, though an Englishman, disclaimed all responsibility for the bringing of opium into China. But the man broke out again. "Ah! it's killing me, and yet I can't give it up." "Better die than ruin your soul by smoking it," was the missionary's answer. But he adds: "Seldom has it fallen to our lot to see anything more thrilling in the daily preaching than when the old man reached forth his hands, exclaiming, 'Better die! But I am afraid to die!'"

THE special gift of \$5,000 of the Eliot Church, Newton, Mass., offered for the enlargement of the work in Japan, has been applied to the opening of a new station at Tottori. We are glad to report that several churches have already undertaken the support of individual missionaries, and that other churches have this plan under consideration. The American Presbyterian church in Montreal, Canada, is to provide for the support of Mr. Pedley, who has just gone from Canada to our Northern Japan Mission. The First Church in New London, Conn., has asked the privilege of supporting Mr. Ransom, who goes out under the American Board to the Zulu Mission. The Shawmut Church, Boston, has undertaken the support for a year of a native Japanese who is to engage in missionary labor in Tōkyō, though not under the care of the American Board. Are there not other churches, or individuals, who will follow the example of the Eliot Church, Newton, and by special gift make provision for the opening of those cities in Japan to which duty the providence of God is now calling the constituency of our Board?

ARE there not some churches or individuals who have sets of the Providence "Bible Lesson Pictures" for last year, or the year previous, which they would gladly send to some of the native churches of Japan, which are asking eagerly for them? Please send any copies which have done service in this land to the Mission Rooms, that they may be forwarded to Japan, to do good work there.

THE plan has been devised for the purchase of a house at Oberlin, Ohio, to be used as a Missionary Home. It has been found that, during the past year, without any special provision for them, not less than thirty children of missionaries were at Oberlin, connected with the various educational institutions of the place, and the officers of the Ohio Branch of the Woman's Board of Missions of the Interior have resolved to help on the small beginning made towards such a home by a returned missionary now residing at Oberlin. In view of the educational facilities of all grades at Oberlin it seems a desirable place for such a home. The committee appointed on this matter has decided to ask for special contributions, over and above the usual contributions designed for the American Board or the Woman's Board, being specially anxious that nothing should be diverted from these societies for this object. It is moreover felt that this call should be specially addressed to the people of the Interior and the West, inasmuch as the friends at the East have already provided a home for such missionary children as are located there. This object, and the methods by which it is decided to promote it, are cordially approved by the officers and the Prudential Committee of the American Board, who would be glad to have this provision made for the large number of children who will naturally return westward for their education when separated from their parents. Contributions for this home may be sent to Mrs. F. H. Foster, Oberlin, Ohio.

THE fate of Dr. Peters, concerning whom there have been rumors that he had been murdered by the Somalis near the Dana River, is still uncertain. The rumors are quite contradictory, but the last telegrams seemed to leave little hope that this adventurous explorer has escaped the perils which he was well aware he must face in the expedition on which he had started.

SINCE the letter from Mr. Doane on another page was in type, we have been surprised by the telegraphic announcement of the arrival of the *Morning Star* at Honolulu, November 18. The telegram was followed by letters from which we learn that the *Star*, which left Honolulu August 1, reached Kusaie August 29, Ponape September 13, and Ruk September 20, having left missionaries at the various stations. On account of the serious illness of Miss Ingersoll at Ponape and Miss Crosby at Kusaie, it was deemed best for the vessel to return at once to Honolulu to bring these disabled missionaries. The *Star* also brought the crew of an American vessel wrecked on a reef near Ruk. Needing little time for repairs, the *Star* expected to leave Honolulu December 2, to complete her tour through the Micronesian groups. The letters received from the missionaries are very brief and are chiefly about business matters. Mr. Doane reports that some difficulties have arisen between the mission and the Spanish government in regard to the title of lands which have been long held for mission purposes. Some disreputable foreigners have induced the high chief at Ponape to deny his signature to the deeds which he gave some years ago for the property at Oua. At Kenan, Mr. Doane reports there is free flow of liquor, and yet he is able to add that on October 13 he had at that place an audience of some 250, and at the communion service a goodly number were present who were holding fast to the truth. Mr. Snelling, on Ruk, reports that the work is being strengthened in that section, and that there are no wars at present; that the Roman Catholic teachers are not welcomed, and that a new church has been organized at Kuku with fifty members, while eighteen united with the church at Anapauo in August. The school, though with a smaller number of pupils, has advanced in grade. Mrs. Logan was warmly welcomed on her arrival at her old station. We are glad to report that both Miss Ingersoll and Miss Crosby were in improved health on their arrival at Honolulu. The former will remain at the Hawaiian Islands for a time, while the latter will come immediately to the United States.

OUR missionaries in West Central Africa send pleasant accounts of the fidelity of the native youth who have been under their instruction. One of the lads who had been taken away from the station had been permitted to come back, and it seems that during his absence he had been true to his new-found faith, though surrounded with heathenism. The lads at Kamondongo, though their food is cooked at their homes in the village, do not eat there, but bring their food to the station, so that, uninterrupted by the scoffs of the villagers, they can ask a blessing before their meals.

REV. ORRAMEL GULICK, of Kumamoto, Japan, reports that, within ten weeks prior to October 7, the government observatory in that city had noted over a thousand earthquake shocks, but that no eruption had occurred at any spot in that part of the empire. About twenty lives had been lost by the falling of houses in the city and the adjacent villages. The only effect of the earthquake upon the missionary work had been to detain some of the scholars from the boys' and girls' schools. On the whole, the work was in a most hopeful condition and full of promise.

SIR WILLIAM HUNTER, K.C.S.I., who is so often quoted as the highest authority on civil and political matters in India, has recently added to his testimony in reference to the work of missions in the Indian Empire. In an address before the British Baptist Missionary Society he speaks as a layman, whose work in India has been altogether of a secular sort, but he affirms that the missionary work is one of the greatest and best movements which at the present moment is going on in India. "It has been rich in results in the past, and it is fraught with incalculable blessings in the future." In enlarging upon this statement Sir William dwells upon the fact that the Christian work in India has passed the stage when it was wholly dependent upon foreign missionaries. "The Indian native Protestant Christians have now grown up into an Indian native Protestant church. They have their own pastors, numbering 575, men ordained in one body or another of the ministry. They have also a body of 2,856 qualified lay preachers, natives born in the country, educated in the country, working in the country for the welfare of their own countrymen. The native Protestant church in India has ceased to be an exotic, and if the English were driven out to-morrow they would leave a Protestant native church behind them. While the Protestant Christians in India numbered about half a million, there were nearly 200,000 pupils in Protestant mission schools. This is an immensely significant fact; significant of missionary zeal in the present, but still more significant of Christian influence in the future."

IN the address above referred to Sir William Hunter alludes to the new missionary method passing under the name of "asceticism," and as he defines the term "merely a life of quiet self-denial," no one certainly could feel like withholding the guarded commendation which he gives to it. He speaks of it as *one* of the methods to be employed, and by no means as the sole method. While he bears solemn witness to the valuable results which the celibate mission brotherhoods in India were producing, he yet adds: "To the great laboring, toiling mass of the Indian people there could be no more beneficent influence than the daily coming in and going out among them of a Christian missionary and his wife and children. To millions of their Indian fellow-subjects the missionary family was the great daily object-lesson of the Christian life. But besides these millions there were hundreds of thousands of men of a culture which demanded another method of attack." This certainly is a weighty testimony, and it commends itself to all who hold the doctrine set forth by Paul, "I am become all things to all men that I might by all means save some."

THE influence brought to bear by foreign ambassadors at Constantinople to induce the Turkish government to visit upon Mousa Bey, the Koordish chieftain, some punishment for his crimes has resulted, it seems, in the exile of this ruffian and his family to Syria. The telegraph also reports that the Porte has agreed to increase the police force in Armenia with a view to the checking of Koordish outrages. Mousa Bey in Syria will be about as near the site of his atrocities as he is at Constantinople, yet with the sentence of exile against him representatives of foreign governments will be able to see that he does not return to his old home. This certainly is a gain.

A PAPER in *The Harvest Field* for November gives a remarkable account of the interest manifested in Bombay in regard to the protection of the Sabbath as a day of rest. It seems that it was proposed to change the day of the sailing of the mail steamer for England to Sunday, and the proposal has been vigorously opposed not only by the Chamber of Commerce, the corporation of the city, and by a monster petition, but a great demonstration was made in the Town Hall, which was packed to overflowing by representative Christians, Jews, Parsees, Mohammedans, and Hindus. It was a grand gathering, and men of all nationalities and of nearly all faiths uttered in the strongest language their feeling in reference to the value of the Christian Sabbath. A Parsee lawyer spoke of the Sabbath as "an institution which has worked itself into the common life of the city, and which contributes in no small measure to the preservation of its welfare." He described it as "the respectable, the beneficent, the humane Sunday of England." A Hindu gentleman said: "I say that by the introduction of a Christian government into India we were taught one of the grandest of Christian virtues, and it was the observance of Sunday as a day of rest." A Mussulman, though referring to Friday as the Mussulman's sacred day, yet strongly defended the observance of Sunday. The writer in *The Harvest Field* may well speak of this movement as a sign of the leavening influence of Christianity in India.

THE Wesleyan missionaries in India are much dissatisfied with the action of the Home Conference in reference to the charges made in *The Methodist Times* by Messrs. Hughes and Lunn concerning their mode of living and the methods of work in India. The Conference passed a vote of confidence in the missionaries, but did not order an investigation, which the missionaries now demand. Messrs. Hughes and Lunn propose to let the matter drop, but their brethren who have been maligned are not willing to let it drop. A writer in *The Harvest Field* quotes the utterance of Paul: "They have beaten us openly uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay, verily, but let them come themselves and fetch us out."

REV. MR. WEBB-PEPLOE, in an anniversary sermon before the English Church Missionary Society, asserts that the annual income of Englishmen amounts to \$6,275,000,000. Were a tenth of this sum consecrated to God's service, it would be \$627,000,000, which is said to be the exact amount of Great Britain's drink bill. The preacher estimated that a tithe of the drink bill, or a hundredth part of the total annual income, was actually given to religious objects, and that perhaps a tenth of this, or a thousandth part of the income, was given to work outside of Great Britain, for the evangelization of the world.

At the Anti-Slavery Congress, which was opened in Brussels in November, delegates were present from the United States, Great Britain, France, Germany, Austria, Belgium, Russia, Denmark, Spain, Italy, Norway, Sweden, Congo Free State, and even from Turkey and Persia. We have seen no definite report of the action taken by the Congress, but it is proposed to give special powers to the Congo Free State for the suppression of the traffic within the territory drained by the great river.

THE notion of accumulating merits as a ground of justification before God seems to be most natural to the human heart. It underlies all false religions, and comes to the front in nearly all perversions of Christianity. Sir Monier-Williams says it is a genuine Hindu idea, and of the very essence of Brahmanism and Hinduism. He gives the following striking illustration of the doctrine as held by Hindus: "Only the other day I met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, 'I believe in one God, and I repeat my prayers, called Jap-jee, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes.' He seemed to pride himself on this rapid recitation as a work of increased merit. I said, 'What else does your religion require of you?' He replied, 'I have made one pilgrimage to a sacred well near Amritsar; eighty-five steps lead down to it. I descended and bathed in the sacred pool. Then I ascended one step, and repeated my Jap-jee in about ten minutes. Then I descended again to the pool and bathed again, and ascended to the second step and repeated my prayers a second time. Then I descended a third time and ascended to the third step, and repeated my Jap-jee a third time; and so on for the whole eighty-five steps. It took me exactly fourteen hours, from 5 P.M. one evening to 7 A.M. next morning.' I asked, 'What good did you expect to get by going through this task?' He replied, 'I hope I have laid up a great store of merit, which will last me for a long time.' This, let me tell you," said Sir Monier-Williams, "is a genuine Hindu idea."

ON another page will be found letters relating to the religious awakening at Marash. Since that letter was in type tidings of later date have been received. The Sabbath, October 27, is spoken of as a day of great progress in the development of the religious interest. A great prayer-meeting was held at noon of that day, and the gospel was most faithfully preached by Mr. Jenanian; many quarrels were settled and backsliders returned with confessions and tears. Meetings were held each evening during the following week. Mr. Jenanian was obliged to return to Tarsus, but notwithstanding his departure the revival seemed to be increasing in power. At the last date, November 6, there had been many cases of conversion, some of which were of marked interest. Neighborhood prayer-meetings were held all over the city, and the interest seems to be deepening. Mr. Christie concludes his letter with "Pray for Marash." Shall not this request be heeded by all who read this paragraph?

A LIST of contributions made to American colleges within the past year has appeared in several of the newspapers, which we are confident is far from being complete, although the reported benefactions to forty-two colleges amount to \$3,675,000. This is a noble record. These gifts range from \$10,000 to \$500,000 each. We would not have any less given for these institutions, but we cannot help recalling the fact that while this sum is given simply for the *enlargement* of existing institutions, a tenth part of it, if given for higher education in China, Japan, India, or Turkey, would *establish* on a firm basis, and in full force, a dozen institutions in which thousands of young men might be trained as teachers and evangelists where the need of such training is most imperative.

A RECENT vote of the Prudential Committee to omit from its rules one adopted three years since has been made the occasion for newspaper comments which are so singular as to border on the ludicrous. The rule was this: "All discussion relating to business of the Committee and individual opinions and votes shall be considered strictly confidential." The intent of the rule, obviously, was to hold all matters which were under discussion as private until decisions were reached, but it was never regarded as forbidding reports of completed action, save that the utterances and votes of individual members of the Committee were not to be spoken of. No person who sits at the table of the Committee has for a moment supposed that he was under any restriction about speaking as to any decision which had been reached. The Prudential Committee has sat as other executive bodies have sat, and has never thought of throwing a veil of secrecy over any decision it has reached. Its conferences, like those of the national cabinet, or the staff of a large newspaper, have been regarded as private, but its conclusions have never been concealed. Since, under existing circumstances, it has been thought best to drop the rule referred to, leaving the matter of reporting individual expressions and votes to the discretion of the members, it ought not to be supposed that the Committee has ever had any purpose to conceal from the public any action which it has taken. The suggestion that it has sought to do so would be most promptly repudiated.

THE mail from Niigata, Japan, has just brought a heavy roll addressed to the American Board of Commissioners for Foreign Missions, containing a large sheet of paper, 18 by 24 inches, handsomely engrossed in Japanese script, and accompanied by a translation evidently made by a native Japanese. It is a letter of thanks to the Board for sending to the church at Niigata Dr. Doremus Scudder and his sister, Miss Catherine S. Scudder. It speaks of "the invaluable gift of the Scudders to us which we cannot forget, and we would keep it to the kingdom of heaven." The letter says that it is owing "to the grace and Spirit of the Lord, and to the beneficence of the Board which sent us such good, kind, and earnest missionaries, that the influence of Christianity became thus enormously powerful throughout this province." After expressing their sorrow at the necessary departure of these Christian laborers, whom they have loved as children love their parents, the letter concludes thus: "We have many, many feelings and thanks to them and to the Board which we cannot express by our pen."

MR. PEDLEY, who reached Niigata on Friday, September 27, found himself on the next Monday morning in the Boys' School, confronted by a class of boys in geography who knew little more of English than he did of Japanese. It will be seen that, notwithstanding the language is a very difficult one to learn, the missionaries in Japan enter at once upon work for the mission.

WE reported recently the death of Rev. Mr. Bain, of the Livingstonia Mission, on Lake Nyasa, after six years of specially devoted service in Central Africa. A touching account of his sickness and death has now been received. Dr. Lawes says that "the one thorn in the dying pillow seemed to be the fear lest his death should be used as an argument against others being sent out, and his trust was that the death of one man would in no way damage the work."

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1888-89.

[illegible]

I Of whom eleven are physicians.

² Of whom seven are physicians.

8 Including Hawaiian missionaries.

⁴ Including some not reported in schools.

The common schools of Jaffna are connected with the mission, although including some not reported in schools. Their teachers are not enumerated here.

A STATEMENT FROM THE PRUDENTIAL COMMITTEE.

CONGREGATIONAL HOUSE, 1 SOMERSET STREET,
BOSTON, November 28, 1889.

THE PRUDENTIAL COMMITTEE

To Pastors, Churches, Sunday-schools, and Individual Donors, contributing through the American Board:—

DEAR BRETHREN AND FRIENDS, — The Prudential Committee sends you greeting during the early months of our new financial year, gratefully acknowledging your generous gifts during the past year, and soliciting your hearty coöperation in plans for securing enlarged gifts during the year upon which we have entered.

It has been the practice of the Committee to name, annually, to each of its twenty-two missions the sum of money which could probably be granted for its work during the following year, with the request that in planning for this work the regular estimates should be brought, if possible, within the sum thus indicated. With this limit before it, each mission at its annual meeting considers its work with careful and prayerful deliberation, and decides what items shall be placed in its estimates, to be sent to the Mission Rooms, placing first on the list, of course, items of prime importance such as are essential to the maintenance of the mission. But almost invariably the limit is reached before some needs are covered which, if not essential to the life of the mission, are, nevertheless, of vital importance to its growth and efficiency. Each mission, therefore, after making its regular estimates, sends a supplementary list of items for which it asks grants, pressing some of them with much urgency, in the hope that the Committee may be able to meet the need. It is obviously the duty of the Committee in making appropriations to provide first for the regular estimates, and then, so far as the funds at its disposal will allow, for the more important objects on the supplementary list.

The fact to which we wish now to call your special attention is that the regular estimates from the missions for the year 1890, including home expenditures, call for \$660,000, an advance of \$40,000 beyond the amount appropriated at the beginning of the preceding year. This large appropriation the Committee has decided to make for two reasons: first, because it could do nothing less without cutting to the quick in many of our missions, and thus discouraging our brethren at the front in their labors, which were never more promising of results than now; and second, because assurances have been received from many and various sources, since the recent Annual Meeting at New York, that churches and donors are devising liberal things as related to future contributions to the treasury of the Board. It has also been made with the understanding that all possible efforts will be put forth to meet it from donations, in addition to what may be received from ordinary legacies. This means the resolute endeavor to secure at least \$500,000 from the regular donations from churches and individuals — an advance over those of last year (\$395,000) of twenty-five per cent.

At the same time urgent requests from the missions are in the hands of the

Committee calling for not less than \$150,000 more. Of course nothing can be granted to meet these additional requests except so far as they are provided for by additional donations. These requests include urgent appeals presented at the recent Annual Meeting, from Japan, from China, and from Turkey, calling for advance into new towns and cities whose gates are wide open to the gospel, requiring at least \$35,000 for Japan, \$35,000 for China, \$15,000 for Turkey, and \$15,000 for other lands. These calls from our missionaries cannot be disregarded. They are made by men and women whose souls are on fire with longing for lost men, and with love to Him who has redeemed us and them, and who waits to see of the travail of his soul in the newborn of all lands. These calls are made because they cannot be restrained, and must find expression in cries to God and his people. May there not be found among the Lord's people some whom he has especially prospered this year in their homes and churches, so that gratitude seems to call for expression? Can one do a thing more pleasing to the Master and more merciful to men than to respond to the appeal from Japan for means to enter those open and unoccupied cities whose destitutions were so touchingly presented at the recent Annual Meeting in the urgent appeal read from the mission; or in response to the unanimous and urgent call from China for the enlargement of the educational and evangelistic work in that land; or the mute appeal from Turkey for the occupation of populous Aleppo, long neglected for want of means, left by all other societies to the care of our own Board, and still left by us in the region and shadow of death? Indeed, every mission field could be enlarged almost indefinitely had we the means to send out laborers.

The Prudential Committee can do nothing in answer to these urgent calls for enlargement unless the friends of missions increase their gifts for this purpose. The pressure upon us is heavy. Brethren, we pass on the appeal to you. Is not the present a favorable hour for a marked increase in offerings, both for our great missionary work as a whole and for particular missionary fields — an increase which shall average at least fifty per cent. above the offerings of the preceding year? Since it is the special blessing of God upon the work in answer to earnest prayer which calls for this increase, should not these answers to prayer be recognized and welcomed with thanksgiving? Should every one of the members of our Congregational churches give but one cent a day more than he gave last year it would furnish the additional sum of over \$1,700,000 for the publishing of the gospel. Should one fourth of them so increase their contributions, it would provide \$434,000 for an advance all along the line.

The Committee will be happy to be assured by pastors and officers of churches, by superintendents of Sunday-schools, and by individual donors, that that they are planning largely to increase their donations to the treasury of the American Board during the coming year. And may the divine blessing rest upon the givers and the gifts!

In behalf of the Prudential Committee,

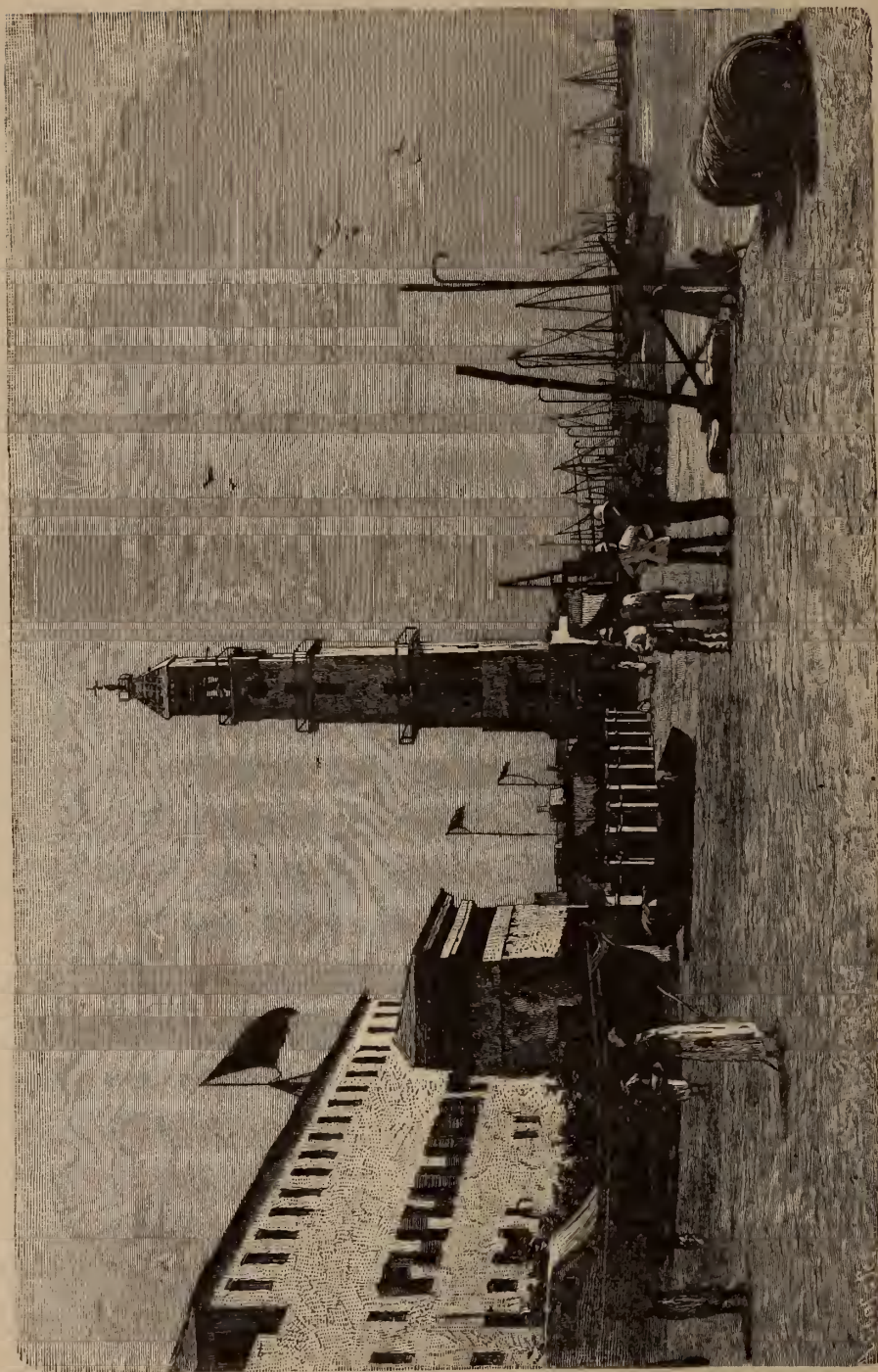
A. C. THOMPSON, <i>Chairman.</i>	
N. G. CLARK,	} <i>Secretaries.</i>
E. K. ALDEN,	
JUDSON SMITH,	

THE RETURN OF MR. H. M. STANLEY.

ALL ears have been open to listen to the profoundly interesting reports coming to the outside world from the intrepid explorer, who for months was reported to be dead, but who is now known to have passed through hardships such as few mortals would willingly consent to endure, and after three years has reached the East African coast, having completed his extraordinary enterprise. On Wednesday, December 4, Mr. Stanley entered Bagamoyo, the port on the East African coast opposite Zanzibar, having with him Emin Pasha and a great company of followers, besides 240 Zanzibaris, who had accompanied him in his perilous journey across Africa. Two days later he crossed over to Zanzibar, where he organized his expedition early in 1887, of which place a picture is given on the next page.

After incredible hardships the task which Mr. Stanley was asked to undertake has been finished, and Emin Pasha, the brave governor of the Equatorial Province, has been rescued. Important geographical discoveries have been made, specially in the region just under the equator between Victoria Nyanza and the new lake, Albert Edward. It seems that an arm of Victoria Nyanza stretches southward within 155 miles of Lake Tanganyika, and that the area of the former lake is larger than has been supposed, covering nearly 28,000 square miles, making it about four times the size of the State of Massachusetts. Humanity in the region through which he passed is in a woful condition. Mr. Stanley speaks of the country which was "dead-white" on the map as now changed to a "dead-black." "One great, compact, remorseless, sullen forest, the growth of an untold number of ages, and swarming at stated intervals with immense numbers of vicious, man-eating savages and crafty, undersized men." The journey to the coast was by the western and southern sides of Victoria Nyanza, thence through German territory to Bagamoyo, the travelers apparently having been compelled to take this road rather than by British territory to Mombasa. The march from Albert Nyanza to Bagamoyo occupied 113 days, eighty of them having been spent in coming from Victoria Nyanza.

• A royal welcome is justly due to Mr. Stanley. He has accomplished his task with most marvelous wisdom and persistency. There is something very touching in his repeated allusions to that divine providence which has guarded and guided him in ways that were far above him. He has done all that a man could, and has quite eclipsed his previous enterprises as well as those of other African explorers. But we must still confess, after all is said, that the condition of affairs in the region through which he traversed is probably more deplorable than ever before. It is most lamentable that England should have failed to support General Gordon at Khartoum, and so have left his lieutenant, Dr. Emin, whom he made governor of the Equatorial Province, to contend for these long years against the selfishness and superstitions of native tribes, until the Mahdist forces had gained sufficient strength to make him a prisoner, and finally to compel him, though so reluctantly, to consent to be rescued. The forces of evil, for a time at least, are triumphant in Central Africa, and the slave-trade will be prosecuted without let or hindrance. The savage despots in the equatorial



THE PORT OF ZANZIBAR.

regions will believe that they are mightier than all the forces of the outside world, and the white man will find it harder than ever to enter or to settle in those sections of the interior. The darkness has grown thicker over this section of the Dark Continent.

The despatches concerning Mr. Stanley make no mention of the English Church missionaries, though he must have met them both at Msalala, on the southern side of Victoria Nyanza, and in the vicinity of Mpwapwa. Tidings from them will undoubtedly be brought, and we trust that we shall learn that they are able to hold their ground, notwithstanding the social and political chaos in the midst of which they are living.

The lesson of Mr. Stanley's marvelous achievement should not be lost upon Christian young men. However we may deplore the effeminacy of the times, it is clear that the world still applauds not a life of ease, but of heroic endeavor. The meed of praise is not given according to the success of one's plans, but according to the energy and courage and devotion shown. Our Master calls for heroic sacrifices for Africa. There are myriads of souls in that continent needing to be rescued. Earthly fame, such as Mr. Stanley has achieved, may not come as the reward of efforts to redeem that continent to Christ, but He who is over all will watch and gloriously reward the efforts of the humblest disciple who seeks to make the light of the gospel shine within the Dark Continent.

As we write, the world is waiting with deepest interest to know the result of the serious accident which befell Emin Pasha on his arrival at Bagamoyo. It seems, from a brief letter written by him August 28, when at the Victoria Lake, that his eyesight had been so seriously affected that he was almost blind. This fact was apparently one reason why he consented to abandon his post in the interior, and probably it was the cause of the accident which threatens to terminate so seriously. The prayers of all lovers of heroic men will be united in asking for his restoration to life and health.

THE LEAVEN OF CHRISTIANITY IN INDIA.

THOSE who read the papers of India find repeated illustrations of the fact that Christianity is making its way in that land with a sure if not with a rapid step. To one who reads between the lines the arguments and exhortations of Hindu papers show plainly that Christianity is working a mighty reformation within the empire. These papers, indeed, assert that the annual increase in the number of Christian converts is slight, and they attribute disreputable motives to those who leave their old faiths. But it is clear that these papers would not argue so vehemently on this matter unless they had some reason to fear the new religion. Men do not talk loud and long against a movement which they in their hearts feel to be powerless. Once in a while native newspapers of India speak out their convictions, and plead with the Hindus to rise in their might against the new faith which is making such vigorous inroads upon them; but at present the ordinary tone of these papers is contemptuous, as if the missionaries were too weak to make much advance against Hinduism.

We have recently received a copy of a letter sent by a Brahman student in a mission school, addressed to a Hindu newspaper in reply to its declaration that the increase in the attendance on mission and day schools arose from selfish motives, and that the pupils attend school only to win the favor of their teachers. We quote at length from the letter of this young man inasmuch as it shows how the leaven of Christianity is spreading, as well as the difficulties in the way of Hindu youth who would become Christians. This Brahman youth says :—

“ I am a student in a mission school. Myself a Brahman, most of my friends are of the same caste. For seven or eight years we have all been receiving instruction in the Bible, an hour daily, and have been taught by well-educated instructors. If it is true that we are not at all impressed by the truths of this religion, then what is the import of the words : ‘ If need be, close the high schools, but don’t allow them to come under the control of the missionaries ’ ? What is the reason for establishing the new sects of the Brahmo-Somaj and Prarthana-Somaj ? The leaders of these sects have no conception of the extent to which we have been impressed by Christianity.

“ I mention a few points in which this influence may be seen. We do not believe in our senseless rules about ceremonial purity. Looking on festivals as mere holidays, we take no pains to observe them religiously. We are convinced that ablutions and pilgrimages can afford no relief to the sin-burdened. We think there should be spiritual union with God. Knowing that there is salvation only through the one *sinless* Saviour, we long to accept him, and with this in mind we offer prayer in secret to him, morning and evening. If this is not ‘ being impressed,’ what is it ?

“ But how hard it is to make a public profession ! Not only must we leave father, mother, relatives, and loved friends, but they all become our bitter enemies, as though we were guilty of some terrible crime. To escape this really needless suffering, although we do not embrace this religion openly, still, not doing so, we undergo mental agonies, night and day. When this suffering becomes unbearable, feeling that something is better than nothing, and in order that we may pray openly, we are impelled to join the Prarthana-Somaj (The Prayer-Somaj), and to-day there is a considerable number of such students belonging to that body. Later on, however, feeling that these sects are not of God, but devised merely with a view to meet the present state of things, we weary of them. Then indeed our condition is a sad one. This, Mr. Editor, is not my condition alone, but that of many, and as these experiences have come to us only as a result of a study of the Bible, when editors of other papers say, ‘ These boys are prompted by selfish motives, and attend Sunday-schools only to secure favor,’ we can but be amazed at their obtuseness. Are all those boys who attend Sunday-schools the recipients of scholarships ? When it comes to be understood that becoming a Christian implies no mere change of outward circumstances, but a change in faith, then the extent of the secret influences working on us will be perceived. That such a time may come soon, we pray Almighty God.”

CONDENSED SKETCH OF THE NORTH CHINA MISSION OF THE A. B. C. F. M.

COMPILED CHIEFLY FOR A LARGER SKETCH, BY REV. HENRY BLODGET, D.D.

LOCATION.—This mission embraces the province of Chihli, with a section of western Shantung and northern Honan and the part of Mongolia north of Chihli. The great plain of northeastern China is 700 miles in length and from 150 to 400 miles in width, and has a population estimated at about 177,000,000.

CLIMATE.—The climate is generally dry and healthful. A little snow falls, but remains for only a short time. The thermometer ranges from zero to 104 or 106 degrees Fahrenheit.

SOIL AND PRODUCTIONS.—The region is fertile, yielding two harvests each year. The principal productions are wheat, barley, sorghum, millet and pulse in several varieties, sesame, oats, hemp, vegetables and fruit of many kinds; among the fruits are apples, pears, peaches, apricots, persimmons, and excellent grapes.

THE PEOPLE.—Several races live together in this region. Aside from the Chinese there are the Manchus, the Mongols, and the Mohammedans, the latter being scattered among the Chinese, though claiming to be of Arabian descent. The Chinese proper differ somewhat from those residing in the southern provinces, being larger and stronger and more friendly to foreigners. The Manchus came to China in the first half of the seventeenth century, when their ancestors conquered the country. They are the soldiers of the country, and are found only in Peking and in military encampments. They have adopted the dress and customs of the Chinese and are scarcely distinguishable from them. The Mongols are a ruder people, roaming with their flocks in the regions north of the Great Wall. They are devoted Buddhists.

THE GOVERNMENT.—The government, which is by the Manchus, is mild and on the whole merciful and just. The present emperor was born in 1871. The empire is under the direction of a Cabinet of four members and various Boards. The emperor is the high priest of the empire and performs the great religious ceremonies.

RELIGIOUS TOLERATION.—Though for several centuries the Chinese have been exclusive and the government showed no favor toward any "foreign religion," yet by the treaties of 1858 to 1860, and by subsequent conventions, Christianity is tolerated. This does not mean that the rulers favor the Christian religion, or that officials are exempt from the obligation to offer idolatrous worship. But the people, so far as the laws are concerned, are free to accept the Christian faith.

THE MISSION OF THE AMERICAN BOARD.

ITS COMMENCEMENT.—The earlier missions of the American Board in China were at Canton and Shanghai, but in 1860 Rev. Henry Blodget took up his residence at Peking, being the first Protestant missionary in that section of China. The work of the mission is carried on from seven principal stations: Tientsin, Peking, Kalgan, Tung-cho, Pao-ting-fu, Pang-Chuang, and Lin-Ching. A brief account of these stations will be given in the order of their establishment.

TIENTSIN.—This city, on the right bank of the Pei-ho River, is thirty miles from its mouth, and eighty miles from Peking. An immense trade is carried on here, as it is the entrance port for a vast region in the interior. It has a population of about a half-million souls. The first missionary went there with the British fleet in 1860, and established himself there immediately upon the close of the short war. He was soon followed by missionaries of the English Methodist church and of the London Missionary Society. The first convert in North China was baptized in 1861. The business agency for the North China Mission, as well as for the Shansi Mission, is at this city.

PEKING. — Peking is a city having an area of twenty-six square miles, and the wall which surrounds it, rectangular in form, is twenty-one miles in length, having thirteen gates. The population is estimated at 1,300,000. Within the city are four great divisions, each having its own wall. The inner division is called the Forbidden City, in which are the palaces of the emperor and numerous public buildings. Another division, six miles in circuit, is called the Imperial City, and contains the residences of officials and common people and costly temples and public buildings. A third division, with broad avenues and wide streets, is the Manchu city, containing especially the Altars to Heaven and Earth, and to the Sun and the Moon. The Chinese city, so called, is on the south side, and is the commercial part of Peking.

Though Mr. Blodget had frequently visited Peking, he did not take up his residence there until February, 1864, when a chapel was opened, attracting crowds of curious listeners. In that same year the Bridgman School was opened for girls, through the liberality of Mrs. Bridgman, herself a missionary. This school has been the nucleus for evangelistic work among the women. Two day-schools for boys are maintained in the city and two others in the country. Two chapels have been opened for more than twenty years for the daily preaching of the gospel, and a great company, both from the city and from the country, have listened to the preaching of the gospel. A mission press has also been maintained at Peking under the direction, a large portion of the time, of Phineas P. Hunt, and more recently of Mr. Noble, and Bibles, tracts, and much Christian literature, as well as many educational books, have been issued by this press.

KALGAN. — This is the northernmost station of the mission, near the Great Wall, and an important centre of trade for Mongolia and also with Siberia and Russia. It is 140 miles northwest of Peking. The climate of Kalgan is remarkably good. Mission work was begun in 1865 by Mr. and Mrs. J. T. Gulick, at which time few Protestant missionaries were living in the interior of China. A day-school was established which is still continued. A boarding school for girls is in charge of Mrs. Williams; a successful medical work has been conducted by Miss Virginia C. Murdock, M.D. Connected with the Kalgan station there has been an interesting work at Yü-cho, at which city some missionaries of the American Board for a time resided.

TUNG-CHO. — This city, only twelve miles from Peking, of which it is the port, is on the right bank of the Pei-ho, 120 miles from the sea. It has a population of about 100,000. Mission work was begun here by Rev. L. D. Chapin in 1867. A high school was soon established, and pupils selected from all the stations were sent here for education. Connected with this high school is the Theological Seminary of the mission, where have been, and still are, gathered young men who give much promise for usefulness in the ministry of the gospel. Medical work has been carried on at this station from the beginning.

PAO-TING-FU. — This is the capital city of the province of Chihli, and is about 110 miles distant both from Peking and Tientsin. This station was opened by Rev. Isaac Pierson in 1873. Mr. Pierson lived for more than a year in a Chinese inn, but recently premises have been secured for mission buildings. Medical work has greatly helped in removing the prejudices of the Chinese. Here is a school for boys and another for girls. Work among the women has been specially encouraging. The native agency at this station has been specially efficient, and the church has recently been sending out its members into the rural districts to preach the gospel.

PANG-CHUANG. — This is a station quite different from the others, inasmuch as it is in a small village. Pang-Chuang became the centre of operations in connection with the great famine of the year 1877. Relief was distributed by our missionaries from this point, and so favorable was the impression made upon the native mind that it was deemed best to establish a mission station here. It is over 200 miles south of Peking,

and is near the Grand Canal. From this point mission work is conducted within the populous region round about, there being within a radius of six miles not far from 150 villages and hamlets, in sixty of which there are already church members. There is an extensive medical work at Pang-Chuang carried on by Drs. Porter and Peck. At the dispensary there is daily preaching of the gospel.

LIN-CHING. — This station was opened in 1886 by Rev. F. M. Chapin. It is on the Yu-ho River, at the junction of the Grand Canal, and an important centre of trade, affording means of communication with northern Honan and southern Shansi. Premises have been purchased here and there is promise of growth in the immediate future.

The report of the North China Mission for the year 1888-89 gives, in addition to the seven stations, twenty-eight out-stations. There are twenty-four male missionaries, five of them being physicians; twenty-two wives of missionaries and nine unmarried women. One person has just been ordained as a minister, and there are twenty other licensed preachers, besides twenty-six teachers and other helpers. The total American laborers are, therefore, fifty-five, and native laborers, forty-seven. In the six churches connected with the mission there are 987 members; the total number under instruction in the various schools, 307.

Letters from the Missions.

Micronesian Mission.

MR. DOANE wrote in August last of the serious troubles at Ponape with the Spanish authorities, and of the hindrances which are continually placed in the way of the mission on account of the relations of the natives to their Spanish rulers. He says: —

“We are hard at work just now on the vocabulary and grammar of the dialect, a want the mission feels. Of course this is not all I do, though just now there is much touring about on the island, much teaching and preaching. Our hands are kept full.

“To-day I returned from holding meetings at a place a few miles distant. I was pleased to see so good an audience. I bear that place much on my heart. And we long so much to see God’s Spirit poured out there. It is one of the pleasant developments of our work: we have good audiences, often large and quite well dressed, and the best of attention. It could hardly be better, save for the crying now and then of some child. American audiences, in the country especially, will suffer in the comparison. This is all

hopeful for the reign of the Spirit. Listening ears will soon beget hungering hearts, and these will lead to Christ, the blessed One.

“No *Morning Star* yet. She is late. Is it bad winds which detain her, or has she been diverted to do other work ere coming here? Our good Dr. Ingersoll is quite ill, and we all are feeling this. No flour; ditto, butter; ditto, sugar; ditto, tea; ditto, just about all things to put on the breakfast table. We go to it, but not to break the fast, by any means. The Girls’ School is low for material for the girls. Shall we not soon shout home the dear, blessed *Star*?”

Miss Palmer is reported as in much better health than she has been, while Dr. Ingersoll is so poorly that she will doubtless be obliged to come up by the return of the *Star*. Dr. Ingersoll writes: —

“The first term of the school was a very sickly time among the scholars. There were from two to six down all the time, a sort of fever in most cases, but since then the health of the school has been very good. Six of the girls are expecting to unite with the church next month. There will then be fourteen of

the thirty-one girls now in the school who are connected with the church."

FROM KUSAIE.

Dr. Pease writes that, with the exception of ill-health on the part of both Miss Smith and Miss Little, which they trust is only temporary, all the mission have been in fair health. The two schools on Kusaie have done very well indeed. There have been no disturbances and no lapses, and almost all the pupils regard themselves as Christians. Dr. Pease has received letters from several of the Marshall Islands, bringing good reports as to the progress of the Christian work.

Later items will be on page 3.

Northern Mexico Mission.

EL VALLE DE SAN BUENAVENTURA.

MR. EATON, of Chihuahua, wrote under date of November 7:—

"Hereafter our friends there will not have to go 'one hundred and fifty miles to church' (see the *Herald* for May, 1889), for we have just helped them to organize one of their own. Six new members, added to those who were received in Chihuahua City, complete the apostolic number with which 'The Church of Christ in the Valley of Good Fortune' begins its work. Of these, five are women, one of them being elected secretary. She is a very competent young lady, who has shown a remarkable aptness for learning our Christian hymns, and the others depend largely upon her for the leadership of their meetings. A member of the town council, Señor Teófilo Romero, was chosen deacon. Although his school education was limited, he has a large fund of general information, and through an industry and frugality rare in Mexico has acquired some rich farm lands. The wagons, the woodpile, the cattle-yard with a little pen for the calves, the vegetable garden, numerous peach and pear trees, the thick grove and running water at the back of the house—all together were a pleasant reminder of a farmer's surroundings at home.

"In this house, a mile from town, are the meetings usually held; although on two Sundays we had services at the Centre, in a friend's parlor. But in July last, when they met in that place a few times, the brethren were one day saluted with a shower of stones which obliged them to retire. Knowing this, Mr. Wright and I carried with us a strong letter from the governor of the State, addressed to the local president, and so we were able to worship without being harmed, although on the first day a small stone and a ball of mud were thrown through the window, our closing hymn was loudly applauded, and as we drove off in Señor Romero's wagon a crowd of men and boys on the street uttered cries of derision.

"It is our custom, in visiting out-stations, to address printed invitations, filled out for the occasion, to many heads of families, and in this way we usually secure the attendance of a considerable number of persons who are not identified with us. But in this town not one responded to the more than seventy invitations distributed. Some were insultingly torn up in presence of our messenger, and others would not be received from his hands. When the sciopicon was offered to the school-children, most of them were forbidden by their parents to look at the pictures shown by the *Protestantes*. The president said it would do no good for him to command the attendance of the pupils, because his order would not be obeyed.

"But if the people, under the counsel and threatenings of a very active and fanatical young priest, show themselves inhospitable to new teachings, the beautiful valley does not belie its attractive name. It is a long, fertile plain, several miles in width, and abundantly watered by an unfailing stream. Maize, beans, and tobacco, with some cotton and sugar-cane, are the leading crops. East and west are seen the lofty and fantastic outlines of the Sierras, some of the heights being well covered with pine, while oak and black walnut abound in the foothills.

"Tradition says that in the age before the Conquest the population of this region

was tenfold what it is now. Nor is it difficult to believe this, when one sees the numerous ruins of the ancient dwellings, called by my guide 'Montezumas.' The old walls may be distinctly traced, and were not made of sun-dried bricks, as is the Mexican fashion, but were built up by irregular deposits of mud. Their inner surfaces are smoothly finished with a plaster of fine earth, but lime does not appear. Pieces of pottery abound, curiously painted in black, red, brown, and grays. Many ornaments, implements, and domestic utensils of stone are found, and some are in actual use in the kitchens of our friends. The rooms are smaller than the Mexicans build, and they are not arranged about a *patio*, or court, but open into one another. There were many of them in a single edifice, which was often more than one story in height. The remains of charred wood indicate that the dwellings were burned, many think by the Spaniards. It is but a few years since the ferocious Apaches were making frequent sallies from those mountain strongholds, stealing cattle and murdering peaceful farmers all through this valley. But now along its entire length may be seen the stakes for a projected line of railroad from Deming, N. M., and doubtless there is 'good fortune' in store for the dwellers in this happy valley—material prosperity and spiritual enlightenment.

"Señor Romero has bought a large piece of ground across the street from the parish church, where he hopes ere long to build, at his own charges, a modest chapel for the worship of God in the simplicity of the gospel faith."

East Central African Mission.

REMOVAL OF KING GUNGUNYANA'S CAPITAL.

MR. OUSLEY, writing from Kambini, September 18, reports that Mr. Bates had suffered so much from fever in recent months that it was deemed best for him to go with Mrs. Bates to Natal to recuperate. The most important item of news is

concerning the removal of King Gungunyana, Umzila's son and successor, from his kraal at Umoyamuhle, where Messrs. Bates and Wilder met him on their expedition in 1888, to a point on the Limpopo River, probably Baleni. It has been well understood that there was a southern capital to this kingdom, but it has long been unused, and the present change was not anticipated. It is a remarkable movement certainly, and may be fraught with important changes affecting the interests of the mission. The new capital is certainly much nearer our mission stations about Inhambane than was Umoyamuhle. We give herewith Mr. Ousley's description of the passage of the king's troops. It is not apparent why they came by way of Makodweni, for the direct route lies much farther inland. Mr. Ousley says:—

"The king, with his army, women, children, and cattle, etc., has just passed through this colony, and quiet is about restored among the people. Though word came again and again that the Bangunu were not killing any one, yet the natives fled to the Bay as in time of war, carrying with them as much as possible of their effects. For nearly a week the kraals about the station were deserted, save by a few men. We had no fear, and hence remained, and thereby inspired a little courage in people passing by, who seemed to think that they were safe when once they set foot on the station premises.

"The Bangunu came the same way that they did in 1886, turning off and going westward to Makodweni, five or six miles north of the station. Hence we of Kambini saw only a foraging party of forty or fifty that came to the kraals hard by. Not one of the Bangunu, since they were under *strict* order not to take anything from the 'Balungu' (that is, great, or white, people), ventured to come even upon the station premises. I had planned to give them some corn, in case they came and asked me for food, but as they did not come, I deemed it wise not to send for them. I went up to the kraal where they were, and conversed with some of them, finding them as civil as the average native;

thus confirming the fact that the Sheetswa can be used throughout Gungunyana's kingdom. There will, no doubt, be considerable suffering among the people ere they can raise another crop, for the fifty thousand or more Bangunu left but little food behind them. Gungunyana certainly rules with absolute authority. Think of an army of twenty-five or forty thousand men passing through an undefended territory without killing all the fowls, pigs, and other tame animals of the people, simply because the commander had ordered his men not to do so. But this is what the Bangunu did; they only took what the Portuguese government said they might take in this colony; namely, grain and other native products of the soil.

“Mr. Bennett writes that Makodweni station received no damage from the Bangunu. All but two of his boys left him through fear of the Bangunu. He estimates that ten thousand Bangunu passed his station on the 12th instant. He says: ‘They began to arrive about ten A.M., and were constantly passing for six hours. The main force with Gungunyana passed west of the lake, while the women, children, cattle, etc., passed east of the station with one division of the army.’ Mr. Bennett further says: ‘I believe forty thousand is a low estimate, if women and children were in the same proportion with them as with natives here.’ He thinks that the whole number of souls with Gungunyana may be as high as eighty thousand.

“It may, after all, have been providential, in view of the recent emigration of the king and his people from the northern part of his kingdom to the southern, that the Board has been baffled thus far in establishing a mission north of the Sabi. This removal was made so as to open the country north of the Sabi to gold diggers and speculators. Therefore we expect to hear soon of new interest in the gold district to the north. There is no doubt that much money was used to effect the removal of Gungunyana and his large army.

“If the Board had the men and means, it might be possible to establish a mission

among Gungunyana's people in their new settlement north of the Limpopo. This field ought to be entered at once. But I fear it will be left for the Roman Catholics to enter first, thereby probably shutting out Protestant missionaries.”

West Central African Mission.

AFFAIRS AT CHISAMBA.

LETTERS from this mission show that the problem of communication between the coast and the interior is becoming more and more perplexing. Carriers are very scarce, and as yet burden-bearing animals in sufficient numbers cannot be secured. Our brethren have purchased two or three mules, and hope to find them serviceable. Not a single load of the doors and windows for Mr. Currie's house at Chisamba, the new station, has started from Benguella. Our brethren in the interior have been compelled to rely almost entirely upon native food. Mr. Currie reports that he had just despatched a two years' mail to Messrs. Swan and Falkner, Mr. Arnot's associates in the Garenganze country. Mr. Currie wrote from Chisamba August 16:—

“There is little prospect that we will be disturbed by the change of dynasty. I went, a short time ago, in company with brother Fay, to visit the new king of Bihé. He received us in a very gracious manner and made us a gift of rubber, — an unusual piece of good nature on the part of a chief of Ekovonga, — saying I was his white man, and he the only ruler in the country. As for the people this side of the Quito River, they seem to care very little who presides at the capital so long as he does not interfere with their rights.

“When the new king proposed to pass through this part of the country, for his war, the people said they would not have it, and he did not come. When he talked of plundering a chief two days north of this place, the man formed an alliance with some of his neighbors and bade him come, but he thought it best not to accept the invitation.

"We have the chief part of the population, the wealth, the enterprise this side of the Quito. The people are, however, traders, dislike war, and do not want a king among them. They believe their lives and general interests are less in danger than they would be if a king were settled among them, and indeed many of the people have settled here in order not to be near the *ombala*, where they would be imposed upon by the headmen and children of the king. I do not therefore think that Ciyoka or any other man will be made king over this district unless the present ruler at Ekovonga proves himself very arbitrary, and some able and popular man takes the field against him.

"I still find my medical work a good instrument in reaching the hearts of the people. A chief came to me a short time ago with a severe cold and neuralgia in his head, which caused him much suffering. I gave him a cabin, and, with his wife and several attendants, he remained at the village a number of days. His whole party conducted themselves in a very respectable manner. Several of his young brothers helped us with our work. When he recovered he went back to the head village, speaking in high terms of my treatment and the conduct of my boys. He has since brought me a gift of meal and a chicken. His slaves also brought us food for sale during the war excitement."

Mr. Currie reports that there seems to be no ill-feeling toward him whatever on the part of Ciyoka on account of his refusal to allow the ex-king to settle on territory assigned the mission. Ciyoka's sons even offered to carry Mr. Currie's *tepoia*, and there is apparently no danger of any contention between our missionaries and any of the people of Chisamba.

Western Turkey Mission.

CONFERENCE AT BARDEZAG.

MR. PIERCE, writing from Bardezag November 1, reports a meeting of the

Conference at that place which was of much interest and power.

The meetings began Thursday, October 24, and after sermons and reports and an exhibition of the High School, Sunday came with a prayer-meeting of the students at half-past eight in the morning, followed by a sermon by Professor Djedjizian, of Robert College, and the reception to the church of the head teacher in the High School, his wife, and five of the students. Mr. Pierce writes:—

"I wish to call your special attention to the fact that the five young men who joined the church on Sunday are all students in the 'self-help department.' One is a senior, two are juniors, and two freshmen. And they all work for their board. One who graduated last June is now teacher in our common school, and another has taught for two years in Adabazar, and still another is a good Christian shoemaker here in Bardezag. All these are direct fruit of the 'self-help department' of our High School. No one of them could have come to the school without this aid. Nor is this all. The second teacher of our High School, an active Christian, received his education here in the same way—as did several others who did not graduate: and then again, we now have in the school no less than six other young men of this class who are, we trust, renewed men, and will, in due time, follow the example of their companions who have just confessed Christ publicly. It is a great joy and encouragement to have these young men take this step. Pray for them that they may prove themselves faithful workers for the Master.

"We now have twenty-five good, hopeful young men, five of whom joined the church last Sunday, who are working for their board, and who have no other means of getting an education. With £100 aid I can educate twenty-five boys, since a few of the twenty-five pay a certain part in money. You will see that it is a very small sum per boy, only four pounds each. The whole number of pupils at present is seventy-six. Our new teacher, a son of the Cesarea pastor, and a graduate of

Aintab, is a real treasure. The school never was so hopeful as at present, and if we can have the necessary financial aid, I am confident of most satisfactory results."

ITEMS FROM THE STATIONS.

Miss Twichell, of Constantinople, writes of matters at Gedik Pasha:—

"The work is opening well. The Armenian day-school is not quite up to last year in numbers yet, but it is in good condition, while in the Greek school we have some new scholars of a class we are very glad to reach. Sunday-school is encouraging. A very earnest spirit is prevailing, and last week we had prayer-meeting every evening, not without results. We hope for greater things yet."

Mr. Smith, of Marsovan, reports that the college opens more hopefully even than they had dared to hope, 110 pupils having already been enrolled.

From Broosa Mr. Crawford writes:—

"Our school was never in better condition, and there are more girls than at any time since it was opened—some forty in all, twenty-six of whom are boarders."

CESAREA. — THE SCHOOLS.

Dr. Farnsworth, under date of October 16, writes:—

"In the eight tours which I have made since I last wrote I have visited every important out-station. The number of members that have been received to the churches is unusually large, and I have baptized thirty children. In one of these tours I was accompanied by Mrs. Farnsworth and by our good Bible reader. We were out sixteen days and visited twelve out-stations. One of the places visited was Gemerek. No doubt it is for good reasons that you have made no special appeal for that congregation. We only wish that those who are able to help could see the case as we see it. Though much disappointed, they showed a firm purpose to do the best they can for themselves, but they must have the help asked for a chapel. I am glad to say that throughout our field and, so far as I know, through-

out Asia Minor the people are rejoicing in very abundant harvests.

"'Rejoice in the Lord always: again I will say, Rejoice.' Our Girls' Boarding School is charmingly settled in its own home. Sixteen years, like Paul when a prisoner at Rome, it has 'dwelt' in its 'own hired house.' Eight years ago we arose and attempted to build. God, through the Turkish government, prevented. How our hearts ached and how we mourned! Now we render thanksgiving. The Lord had something better for us than our highest anticipations. The place that we now have is 250 feet higher than the other, all its surroundings are more favorable, and the house is, every way, an excellent one, far nicer than we should have dared to build. The anxiety that we experienced from the time of making the purchase till the school was safely established there was very great. Step by step, in securing the transfer, in making necessary changes, and in the removal, we went on with fear and trembling. Only once, however, did the government attempt to make us any trouble. A polite note, enclosing a copy of the order which our late Minister Straus secured respecting American schools, proved entirely satisfactory, and on Monday, September 23, the school opened in its new home. The first day there were present thirty-eight boarders and five day pupils. Now there are fifty-two boarders and seventeen day pupils, and more of both are expected.

"No less important than this school is our High School for boys. This was started six years ago when the station class plan was abandoned. It has been fairly successful. Quite a number of men from the school have entered college as freshmen, as sophomores, and some as juniors at both Aintab and at Marsovan."

Central Turkey Mission.

RELIGIOUS QUICKENING AT MARASH.

WE referred last month to the fact that special services had commenced at Marash,

early in October, similar to those which had been held at Aintab. In a brief letter from Mr. Christie, of October 23, we have an encouraging report of the interest which has attended these special services. He says:—

“The gracious work of the Spirit in our First Church has gone on this week with increasing power. Meetings are held every night for preaching, or for prayer and conference. The attendance is steadily increasing; many Gregorian Armenians are among the listeners to the faithfully preached truth of Christ. The meetings are full of life and spirit, very many new voices being heard in earnest prayer. The prayer-meeting last night, at which about four hundred people were present, was one of great power; it was indeed good to be there. About forty persons, nearly all young men and young women, have, as we hope, experienced the great change, and very many others are seeking the Saviour. Mr. Jenanian is working as he did in Aintab; but there are more obstacles here, and the work has not assumed as yet the proportions it had there. In the other two churches daily meetings are held; they began with the present week, and good things are hoped for in connection with them. Every Sabbath evening, neighborhood meetings are conducted by our theological students in eight or ten different places in the city. In these the attendance is from twenty to eighty, and the results are very interesting and encouraging.

“In a word, we have not yet received the *great* blessing we are hoping for; but there are many signs that our churches are just on the edge of it; and we propose to continue praying and working for it till it comes. In the First Church, where the most effort has been put forth, the great and real blessing already received gives us all hope and courage, and we look for a similar work in each of the other congregations.”

ADANA AND TARSUS.

Dr. Farnsworth, of Cesarea, writes of a visit which he had made beyond the

bounds of his own mission into Central Turkey, referring especially to Adana and Tarsus.

“My only previous visit to Adana was in 1856. I then went to meet Dr. Schneider and Mr. Morgan, and assist in the ordination of a brother, who was to act as pastor of the church. I was interested in comparing the work of thirty-three years ago with that of the present time. Then, despite all the interest awakened by the presence of so many missionaries, I find the record that only ‘about twenty-five persons were present’ at the ordination exercises. Now I had the pleasure of meeting two congregations with an aggregate membership of about one thousand. In the line of education I found six common schools, with 213 pupils, of whom 107 are girls. There is also a high school for boys with 28 pupils, and a girls’ boarding school with 23 pupils.

“The changes which have, in the same time, taken place in Tarsus, the birth-place of Paul, are no less encouraging than are those at Adana. In 1856 I found there no brethren, American or native. Now I find both. Messrs. McClacfen and Jenanian are working hard and not without success to build up the ‘Saint Paul’s Institute.’ If their hopes are fully realized they will accomplish very much for both the temporal and spiritual good of that city and of the land. I had the pleasure of occupying the pulpit of the Protestant preacher, and had an interesting congregation of about 250. Since the arrival of the brethren of the St. Paul’s Institute, the little church there has been greatly revived, and in a short time it has received, on confession of faith, about thirty members. One of the two Sunday-schools is the most thoroughly organized Sunday-school that I have seen in Turkey. The institute already has fourteen boarders and two day scholars, apparently bright, earnest young men, and the common school reports fifty-three pupils. Besides these agencies for the uplifting and the salvation of the people, Dr. Methene, who works here and else-

where, has six schools in Tarsus with an aggregate of 113 pupils.

"There are other changes of a more secular character that are well worthy of note. Now they have good postal and telegraphic communication with other cities of the empire and with the outside world. Then the postal arrangements were very imperfect and the telegraph utterly unknown. Not only are the streets and buildings of these cities much better than they were then, but they have some good macadamized roads. One that passes through Tarsus connects the Mediterranean with the Black Sea. The building of this road through the Taurus Mountains required great engineering skill and very much labor. There was still, when I passed, an aggregate of some twenty-five or thirty miles to be built to complete this great highway of 435 miles. At the very worst place I found an engineer, a young Dalmatian, superintending a gang of some 800 men. They were working with an energy that gave promise of success. Quite in the line of these improvements, but nearer up to the times in which we now live, is another evidence of progress. At Tarsus we now have the railroad, and the iron horse passes twice a day to and from Adana and Mersin. I would commend these changes to the attention of those who doubt whether there is any substantial progress in Turkey."

Foochow Mission.

REFORMS AT SHARP PEAKS.

MR. PEET, of Foochow, writes: —

"I once heard a good old deacon ask: 'Do you really think the Chinese are worth saving?' I wish this good brother, together with the many in the home-land who undoubtedly are asking this same question, could visit the island of Sharp Peak, at the mouth of the river Min, about thirty miles from Foochow. When the gospel was first brought to this island, which is one of the out-stations of our mission, the people were little better than pirates. Now, as the natives themselves acknowledge, everything is much im-

proved. The people are much more peaceable and are striving to gain an honest livelihood by fishing and tilling the soil. To be sure the islands are yet far from being Christianized. It is but two or three weeks since two brothers got into an altercation and one killed the other. But the signs of the times give reason for great hope. The eleven converts are filled with zeal and earnestness. Services are held at the present time in a dwelling-house which the mission rents at a nominal sum. But the growth of the work seems to demand an early erection of a church edifice, and we hope that ere long the way will be opened for the putting up of a house of worship. 'Are the Chinese worth saving?' A decided 'Yes' would be given by any one who could see the transforming power of the gospel as exhibited among this poor people. The story of the man possessed of a devil, who sat at the feet of Jesus 'clothed and in his right mind,' has been illustrated over and over again in this dark land by the return of a soul from the kingdom of darkness to the kingdom of light.

"Shall we ask if the people are ready for the gospel or if they are worth saving? A few weeks ago Mr. Hubbard and I visited the village of U-dü. We had never been there before and so did not know what reception to expect. As we landed we were quickly surrounded by a curious crowd of men and boys who followed us to the shade of a banyan. One man ran into a shop near by, brought out two seats and invited us to be seated. Then they listened very attentively as Mr. Hubbard read a few hymns and talked to them of the great Father above and of his Son, the Saviour of men. The day was warm, and two or three times the crowd gathered so closely about us that the air became very oppressive and we made as if we would go on. At such times the older men would urge us to sit longer, and in the same breath tell the crowd to stand back and give us air. One boy shouted 'foreign children,' but he was quickly reprov- ed by those about him. We remained here about two hours, and came away feeling

more convinced than ever that this people is ready for the gospel, and hoping that some word may have been spoken which will be productive of good."

Japan Mission.

THE HIOGO ASSOCIATION.

THIS is the first Congregational Association formed in Japan, within the Hiogo prefecture, of which Kobe is the capital. A report of a recent meeting will show how such an organization works in Japan. Mr. Atkinson, writing from Kobe, November 11, says:—

"The churches composing this Association are seven in number; six of them are now on the line of railway, and only one of them is outside of treaty limits. The Association met with the Sanda church, which is over the mountains, twenty miles from Kobe. This church has had an experience similar to that of some of the New England rural churches. From the first the members have come chiefly from the oldtime 'two-sworded,' or Samurai, class. The town came to be what it was in virtue of its being the capital and residence of the *daimio*. When he left and his retainers had exhausted their capital, the place ran down. There are many such places in Japan. The needy and enterprising of both the Samurai and the merchants have left the place to better their fortunes in Kobe, Osaka, and other cities. A new courage, however, is springing up, and the town will probably begin to prosper in a more healthy and natural way.

"The Sanda Christians have a nice building, but they are so weak financially that they cannot support a pastor. The ex-daimio made them a present of a few hundred dollars some years ago, and the wages of evangelists have been paid out of that fund. The supply is now exhausted, and the church has to fall back on its own resources, which will be a good thing for it, I hope. Over-aided churches are in worse plight, ordinarily, than non- or under-aided ones. The church has quite a young man for evangelist just now, but he is earnest and industrious.

"The meeting of the Association began Tuesday evening, October 22, at seven o'clock, with a prayer-meeting. From half-past eight the prayer-meeting question was discussed until ten o'clock. One of the evangelists of the Kobe church opened the subject by reading a paper. Others then made brief addresses. I think every one present felt benefited.

"On Wednesday morning, October 23, a prayer-meeting was held from half-past eight to nine o'clock. A chairman for the business session was then elected. The vote proved to be a tie between two pastors. Both were willing to concede the election to the other, but the national habit of casting lots to settle a difficulty prevailed, and the lot fell to Pastor Osada of the Tamon church. The next business was a report from the standing committee of the Association. The committee reported a fair measure of success in collecting money for the Kyoto Doshisha College, and for the kindergarten in Kobe.

"The next business was reports from the churches. These were both statistical and general. The reports covered only the six months since the previous meeting of the Association. The total membership of the seven churches was given as 1,134; of these, 545 are men and 594 women. One hundred and three had been admitted to membership by baptism. The money contributions were 1,624 *yen*. Every church reported applications for baptism. The out-church evangelistic work was represented as in fairly good condition. The Kobe church has an evangelist at work back from Sanda, twenty-five or thirty miles. This gentleman, with a Christian of the place, a young doctor, had put on their straw sandals and walked the entire distance."

Mr. Atkinson gives an account of the further proceedings of the Association. Among the matters discussed was the duty of Christians with reference to absent church members. A committee was appointed to hear appeals from the weaker churches needing aid. Three days in November were designated as a period for united prayer that a new life

and power may come into the churches of the Association. Standing committees were elected, and on the third day the Association closed with the observance of the Lord's Supper. It was characteristic of Japan that after the adjournment the whole company was invited by the Sanda church to a picnic on a summit nearly a mile out of town. It happened to be the height of the season for mountain mushrooms, and the church had leased a piece of land for the occasion which was marked off by straw ropes. There the whole company, men, women, and children, were turned loose for the hunting of mushrooms, and the entertainment was greatly enjoyed. Of a public service which was a sequel to the Association Mr. Atkinson says:—

“At half-past seven P.M. there was a *dai sekkyo kwai* (great preach-meeting) in the church. Three sermons were preached to the largest audience that any of the members of the church have seen since the building was dedicated, at which time it was crowded from curiosity. It was very late, of course, when the work and pleasure of the day were over. On Thursday morning, October 24, the members of the Association separated. All felt refreshed by the meeting. The faces of the Sanda Christians were all aglow with pleasure. They wished that the meeting could last a good deal longer.”

THE TRAINING SCHOOL FOR WOMEN.

The school in which Miss Dudley is engaged at Kobe is for the training of women who may devote themselves to evangelistic work. What some of the graduates of the school are doing will be seen from the following extracts from a letter of Miss Dudley:—

“We see great progress in the churches in their appreciation of the school; the numerous calls for some one to help testify to this. Of the six who graduate, one goes to Kyoto. Mrs. Gordon has helped her to prepare for work, and wants her back to resume the work she commenced last year in Kyoto. Another goes to Osaka, to the first church, of which Mr.

Miyagoma is pastor. The church has aided her in study and will largely support her now. The third returns to her work in the second church in Kobe, where she has worked two years. The church has paid her board and given her the five months to complete her study. Of the remaining three, one goes to her home church, near Okayama, one to Kumamoto, and the remaining one to Matsuyama. These are all women of experience in the work, and we expect results from their work.

“We have written you very little, I fear, of the results already reached. These six women have accomplished already enough to have written about many times. One in her home church of a hundred members, where there has never been a pastor, has held meetings with the women and children, has played the baby organ on the Sabbath, and stimulated the church to build a new house of worship. Some one said, If the school never sends out but this one, it has paid. One spent several weeks in Shikoku last year; part of the time with me. She has been called for by three different churches since. One worked in Kiushiu last year, and though she is young she won the esteem and respect of the church, who insist upon her return. The one who has been in Tamon church has been very earnest, going sometimes in the morning and being absent all day. A judge in the court said he ‘loved to have her come. She comes to talk with my wife, but she can help me, for she knows what she is talking about.’ We send a woman who has proved herself a good woman to Miss Richards, to help her in the hospital work at Kyoto.”

In this connection we give an extract from a letter of Miss Dudley, dated October 17, referring to a little trip to Imabari, Takamatsu, and Matsuyama:—

“I cannot tell you how many personal cases come up in these trips. I heard one, a judge in the court for whom I have worked a year and a half, offer his first prayer a few days since. He has prayed before, however. I had opportunity to see and know a little of the work two

of our women have been doing, one in Matsuyama, the other in Margame. The first, a graduate, has done a good work and much broader than I looked for, holding morning meetings every day, of over twenty in attendance, besides several in the week in the afternoon, and calling every day. She has yet to learn moderation. The church is greatly attached to her. The other, who has been here but five months, has done well. We have great encouragement in our work, and many applications to enter, but we try to be very careful to get only good women. The pastors apply for their wives, some undesirable women in themselves, but they need help if they are not to hinder their husband's work. We take them unless there is some serious objection."

THE POLITICAL OUTLOOK.

Mr. Stanford, writing from Kyoto, November 1, says: —

"For some weeks excitement has run very high in this country over the political situation. The attempted assassination of Count Okuma, the Secretary of State, was the climax, it is to be hoped. The count's condition is encouraging. The feeling against the revision of the treaties, as proposed, is strong. The government has been divided in its counsels and sympathies, and this has doubtless tended to intensify the agitation of the people. Count Ito, President of the Cabinet, resigned some time ago, and it is said that Prince Sanjo has succeeded him. This may mean a backward step for the time being, as Sanjo is said to be a strong supporter of Shintoism and may represent a conservative element. The recent condition of affairs must open the eyes of many foreigners to the fact that Japan is not so far along as many have supposed, who have no intimate knowledge of the country."

Notes from the Wide Field.

INDIA.

DEATH OF BISHOP SARGENT. — This venerable and eminent missionary, whose life has been identified with the Tinnevely Mission of the English Church Missionary Society, died at Palamcottah on the tenth of October last. Fifty-four years ago Edwin Sargent went to India as a lay agent of the Church Missionary Society. He visited England to complete his studies, returning to India in 1842. He was made Suffragan Bishop of Tinnevely in 1877, and under God the remarkable prosperity of the Tinnevelly Mission is due in large measure to his skill and devotion. In no part of India has the Christian faith been more successfully proclaimed than in this district. During the fifty years of Bishop Sargent's missionary service, the number of villages in Tinnevely, containing some Christians, rose from 224 to 1,008; the native clergy from one to sixty-eight, and the Christians and catechumens from 8,693 to 56,287. The native contributions for the support of church work increased from practically nothing to 330,000 Rs. annually. The efforts of Bishop Sargent in the line of developing self-support and the independence of the native church are most commendable, and the loss occasioned by his death will be felt not only by those connected with the society for which he specially labored, but by all who are seeking the evangelization of India.

CHINA.

THE DESTRUCTION OF THE "TEMPLE OF HEAVEN." — According to a Peking correspondent, the burning of the Temple of Heaven took place on the eighteenth of September, and not on the twenty-seventh, as was reported by telegraph. Previous to the fire there was an extraordinary rainstorm deluging the city for an hour or so. The

storm was accompanied by hail and lightning. The foreigners believe that the temple was set on fire by lightning, but there are still suspicions that it was the work of an incendiary. It would be impossible to prevent the Chinese from believing, if the catastrophe was the result of a thunderbolt, that heaven is exceedingly angry either with the emperor or the nation, and they will not be slow to assign as a cause for this anger the proposal to desecrate the graves of their ancestors by building railways.

MISSION CONFERENCE IN NORWAY.

SCANDINAVIAN MISSIONS. — The November number of the *Allgemeine Missions-Zeitschrift* contains a report of the third Scandinavian Missionary Conference, held July 2-5, at Christiania, Norway. The sessions of the conference seem to be quadrennial, as the next is appointed for the year 1893. At this session 553 delegates were present: nearly 400 from Norway, 105 from Denmark, 61 from Sweden, and one from Finland. The fifteen Scandinavian missionary societies taken together have in the foreign field over one hundred missionaries, and disburse annually about \$200,000. Some of the subjects earnestly discussed at the conference were the following: "The Obligation of the Scandinavian Churches to an increasing Missionary Activity;" "How high a Type of moral and religious Character can be expected in Converts from Heathenism?" "The Place of Education in Missionary Labor;" "The Mutual Relation between Foreign and Home Missions." During the conference missionary meetings were held in several of the churches in Christiania. The delegates from abroad were entertained very generously by the friends of missions in the city.

AFRICA.

DR. KARL PETERS. — It seems to be reasonably certain, at this time of writing, that Dr. Peters has fallen a victim to the cruelty of the native Africans. He was at the head of the German Emin Pasha Relief Expedition which left Zanzibar at the beginning of the year 1889. His plan was to pass in by the Dana River, hoping to reach the Equatorial Province before the English expedition could arrive at Wadelai. The following personal details concerning this traveler we take from *The London Times*: "Dr. Karl Peters was born on September 27, 1856, at Neuhaus, on the Elbe. In 1876 and following years he studied at Göttingen, Tübingen, and Berlin, where, in 1879, he took the degree of doctor of philosophy. After a long stay in London and a tour through the principal states of Europe, Dr. Peters returned to Germany and founded in Berlin the Society for German Colonization, urged thereto by his investigation while in London of English colonial policy. It was as the commissioner of that society that he went out in 1884 to East Africa." Dr. Peters was the most vigorous of the German agents in East Africa. If all reports are to be credited, the methods by which he secured from the natives many of the treaties which he carries with him will not bear investigation.

CRUELITIES OF HEATHENISM. — Recent letters from the English Baptist missionaries on the Congo, while speaking encouragingly concerning the prospects of their work, are filled with sad stories of violence, cruelties, superstitions, murders, and everything that is wrong. Mr. Bentley, of Wathen, a station between Stanley Pool and the coast, writes of the constant wars between the adjoining towns. Mr. Grenfell, of Balolo, a station halfway between Stanley Pool and the equator, sends some of the saddest stories respecting the cruelties of the natives. Many lives are sacrificed on the charge of witchcraft. Murder is an almost daily occurrence. He writes of the sacrifice of eleven lives at the funeral obsequies of one of the wives of a neighbor of his. This was in July last. It seems that the day the woman died a man and a woman were killed so that she might not go alone into the spirit land. At the funeral, a fortnight

later, Mr. Grenfell arrived at the grave just as the executioner was bringing a young man and a young woman to be bound in the grave and buried alive while supporting the corpse. These young people were weeping bitterly at the prospect of the cruel death. Mr. Grenfell took his place beside the executioner and with all possible vigor denounced the proceedings. The husband listened and after awhile beat a retreat. The crowd began to ask, "Are these whom we are about to kill your friends?" "Have we not bought and paid for them?" Before long the husband of the dead woman returned and Mr. Grenfell appealed to him, telling him that he would have to stand before God's judgment seat facing these people he was about to kill. He quailed before the appeal, and Mr. Grenfell thought that he would not insist on carrying out the fiendish custom, but he adds that "scarcely was his back turned before the ceremonies were resumed and in a few minutes all was over. Since then seven more lives have been sacrificed about the same grave." And well may Mr. Grenfell add, "This is a dark, dark land, and God alone can enlighten it. May the love of the Lord Jesus soon constrain many more to devote themselves to the work of pointing these poor people to Him who is the light of the world."

LIBERIA. — The Lutheran Mission at Muhlenberg on the St. Paul's River, Liberia, is in a most prosperous condition. Mr. Day writes of the baptism of two native chiefs and the son of one of these chiefs, and that there have been fifty-one hopeful conversions. The farm has been regularly worked, although the region round about has been greatly disturbed by wars among the natives, who stopped planting, so that a serious famine was threatened. The industrial schools are in successful operation. The mission seems to be getting a firm hold on the people, not only at Muhlenberg, but upon tribes toward the interior. The proposition has been recently made for the removal of Liberia College from Monrovia to Muhlenberg, where industrial training can be combined with other instruction, and Rev. Mr. Day has been called to the presidency of the institution, an office which it is hoped he may accept.

THE ZAMBESI. — Another messenger has brought more recent news from M. Coillard, up to July 31, 1889. He had left Madame Coillard alone at Sefula to meet some supplies at the ford of the Kasungula. The tidings from Sefula, as well as from Sesheke, continue to be encouraging. The missionaries were generally well. They announce that a proposal has just been made by a mining company to the king of the Barotses, which, if accepted, would have the effect of establishing postal and commercial relations between the Zambesi and South Africa, and would thus put an end to the terrible isolation in which the French missionaries live.

M. Coillard writes that the school at Sefula has not suffered from the departure of their native evangelists. The number of pupils has increased to eighty, all living in the same place. "You would not know the bandits of a year ago. They are now respectful and considerate towards us. Instead of eating our sheep, — it is true we have no longer any sheep to eat, — they go, on their holiday, to hunt for us, and they dispute the privilege of rendering us little services." The king urges that girls as well as boys be received, insisting that his slaves can relieve the missionaries of all the labor of providing for them. "That is to say," comments M. Coillard, "one day of abundance for five days of famine!" What is wanted, he thinks, is a separate school, "but where are the teachers and the resources?" At Sesheke the school was in good condition with thirty pupils.

THE BASUTOS. — In Basutoland the missionaries had had a week of special prayer throughout all the stations and out-stations of the country. The services were well attended; there was special earnestness in some. The meetings for the heathen had

for their object to ask for the conversion of the whole tribe. "To human view nothing is more unlikely, yet we have asked it with ardor," says M. Mabile. The principal chiefs have lately received more serious impressions than ever, but their people, even the Christians, are apt to assure them that, although they are sinners like other men, God will receive them because they have allowed the missionaries to bring the gospel into their country. In spite of this, Letsie, the king, ninety years old and the owner of nearly forty young wives, — he takes a new one about once a fortnight, — was greatly impressed by the special meetings. In the churches they pray without ceasing for his conversion.

THE FRENCH CONGO MISSION. — M. Allegret, who with M. Teissieres has recently reached the Upper Congo, writes: —

"My mind often reverts to those whom I love in my native land. Yet I do not wish to be with them. I know that I am *where I ought to be*, whatever may be the fate which Africa reserves for me. Is not that the ideal thing?" He reports having killed a hippopotamus, to the great joy of the natives. He found the meat "supportable," resembling a little that of veal or fresh pork.

ENGLISH CHURCH MISSIONARIES IN EAST AFRICA. — The English *Church Missionary Gleaner* for December gives tidings of the arrival of Mr. and Mrs. Cole, of Mpwapwa, at Zanzibar, while Mr. Price and Mr. Wood, being bachelors, remained at their perilous post. It seems that Bushiri, the Arab leader, arrived at Mpwapwa with 250 armed men on July 5. He assured Mr. Price that he had nothing to fear, but on the eighth of July a Christian native warned the missionaries that they were in danger. and they left by moonlight for Kisokwe, six miles distant. The next morning Bushiri's men broke into the mission house, and cleared out all that was of any use to them, and set fire to the place. The natives assure Mr. Price that he shall not be disturbed, and though the perils are great, he and his associates will remain. Though there are said to be letters from Mr. Mackay and others on Lake Victoria, the *Gleaner* contains no definite tidings concerning the situation of affairs either at Msalala or at Rubaga.

MADAGASCAR.

THE missionaries of the London Society in Madagascar affirm that their hold upon the people is as strong as it ever was, while the French influence is much less than it was feared would be the case. Just now an event of much political importance is taking place. An attempt is being made to establish the authority of the Hovas over the Sakalavas, near Saint Augustine Bay. A strong military expedition has been sent for this purpose, and if it succeeds, that portion of Madagascar will be open to missionary effort; if it should fail, the central government will be seriously crippled.

Miscellany.

BIBLIOGRAPHICAL.

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This is not the full title of the volume we now have in hand, but we confess our inability to read Japanese; and so do the best we can in introducing this portly volume on Church History prepared by Dr.

Learned and Mr. Hayami, of the Doshisha Institution at Kyōto.

The table of contents is given in English, and fills thirty pages, indicating the topics treated in the several chapters and sections. This table of contents is remarkably full, and it shows that the students at the Doshisha, certainly in the department of history, are receiving in-

struction on all matters that relate to the life of the Christian Church in all ages and in all countries.

La Mission Française Evangélique au Sud de l'Afrique, Son origine et son développement jusqu'à nos jours. Par Théophile Jousse. Two vols. Published by Librairie Fischbacher. Paris: 1889.

One of the most successful missions in Africa has been that prosecuted by the French Evangelical Society among the Basutos. The history of this mission is inspiring. It shows what patience and fidelity, under the blessing of God, can accomplish in the transformation of men who have for years seemed utterly irresponsible to the appeals of the gospel. The story as told by Mr. Casalis some years since, subsequently translated into English, awakened much interest in this mission, but the present extended history by M. Jousse brings down the record to the present time, showing the development and the remarkable success of the work. It is a notable chapter in the history of missions.

Among the Cannibals of New Guinea. Being a story of the New Guinea Mission of the London Missionary Society. By Rev. S. McFarlane. Philadelphia: Presbyterian Board of Publication. Price, \$1.

This volume we noticed a year and a half ago when it was issued in London, but are glad to notice it again, now that it has been reissued by the Presbyterian Board of Publication, and to renew our hearty commendation of the book. It is a marvelous story of the New Guinea cannibals, and the chapters about "Their Home," "How we got at Them," "Their Manners and Customs," "The Results Then and Now," will be full of interest to all, both young and old. By all means put it in the Sunday-school library.

Supernatural Revelation: An essay concerning the basis of the Christian Faith. By C. M. Mead, PH.D., D.D., lately Professor in Andover Theological Seminary. New York: A. D. F. Randolph & Co. Pp. 469. Price, \$2.50.

This work treats of the origin and grounds of theistic belief; of miracles and their evidential value; and of revelation and inspiration, with a chapter on Biblical criticism. It is an able and

scholarly treatise by a competent hand on matters which are fundamental to Christian faith.

The People's Commentary on the Gospel according to Luke. By Edwin Rice, D.D. Philadelphia: American Sunday-school Union. Pp. 331.

Interlinear Greek-English Gospel of Luke: Sunday-school Lessons for 1890. Chicago: Albert & Scott. Paper, 25 cents; cloth, 50 cents.

The Biblical Illustrator; or, Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, Historical, and Homiletic, gathered from a wide range of Home and Foreign Literature, on the verses of the Bible. By Rev. Joseph S. Exell, M.A. Vol. I, *St. Luke.* New York: A. D. F. Randolph & Co., 38 West Twenty-third Street. Pp. 740.

The three volumes named above will be of special interest to all who are to be connected with Sunday-school work during the year 1890. They give abundance of light upon the lessons for the year to come.

Imago Christi: The Example of Jesus Christ. By Rev. James Stalker, M.A. New York: A. C. Armstrong & Son. 1889. Pp. 332.

The extraordinary interest awakened by Mr. Stalker's *Life of Christ* and *Life of St. Paul* will lead all his readers to welcome this volume, in which the author dwells briefly, but with remarkable clearness, upon Christ and his various relations, in the home, in the State, in society, as a man of prayer, as a worker, as a sufferer, as a philanthropist, as a preacher, as a teacher, and as a winner of souls. It will prove a most stimulating book to all who read it.

To the Lions. A Tale of the Early Christians. By Rev. Alfred J. Church, M.A., Professor of Latin in University College, London. New York: G. P. Putnam's Sons. 1889.

An admirably told story of life at Nicæa, in the Roman province of Bithynia, in the year of our Lord 112. True to history and to the Christian life, it is full of the strange adventures of noble men and women under the rule of the Emperor Trajan. Excellent for all young people.

BOOKS RECEIVED.

How They Kept the Faith. A tale of the Huguenots of Languedoc. By Gracc Raymond. New York: A. D. F. Randolph & Co. Pp. 389. Price, \$1.50.

The Lily Among Thorns. A study of the Biblical Drama, entitled *The Song of Songs*. By William Elliot Griffiths, D.D. Boston and New York: Houghton, Mifflin & Co. Pp. 274. Price, \$1.25.

Seed Thoughts for "Workers in His Name." By Annie Darling. New York: A. D. F. Randolph & Co. Pp. 77. Price, 35 cents.

The Thumb Bible. By J. Taylor. (Reprint of the edition of 1693.) New York: A. D. F. Randolph & Co. Price, 50 cents.

David: His Life and Times. By Rev. W. J. Deane, M.A. New York: A. D. F. Randolph & Co. Pp. 222.

The Kings of Israel and Judah. By George Rawlinson, M.A. New York: A. D. F. Randolph & Co. Pp. 238.

Wilfred. A Story with a Happy Ending. By A. T. Winthrop. New York: A. D. F. Randolph & Co. A pure and sweet children's story.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation."

For the religious work at Marash, Central Turkey, that the revival may make large progress in that city and in all the districts of Central Turkey. (See pages 6 and 22.)

ARRIVALS AT STATIONS.

September 14. At Tientsin, China, Miss Mary E. Stanley.

September 26. At Harpoot, Eastern Turkey, Rev. H. N. Barnum, D.D., and wife; Miss Emily C. Wheeler, and Miss Emma M. Barnum.

September 27. At Niigata, Northern Japan, Rev. Hilton Pedley and wife.

September 22. At Yokohama, Japan, Miss Mary Radford.

October 19. At Foochow, Rev. G. M. Gardner and wife, and Dr. H. N. Kinnear and wife; Mr. and Mrs. Gardner proceeding at once to Shao-wu.

October 23. At Tientsin, Dr. E. R. Wagner and wife, Rev. Francis W. Davis and wife, and Rev. Charles W. Price and wife.

October 26. At Cesarea, Turkey, Rev. James L. Fowle and wife.

October 31. At Bitlis, Eastern Turkey, Miss M. A. C. Ely.

October 23. At Yokohama, Japan, Rev. Otis Cary and wife, Miss Mary Holbrook, M.D., Miss Mary B. Daniels, Miss Fannie E. Griswold, and Miss Cora A. Stone.

November 4. At Constantinople, Turkey, Miss Susan H. Olmstead.

November 5. At Mardin, Eastern Turkey, Mrs. Olive L. Andrus and Miss Clarissa H. Pratt.

November 5. At Yokohama, Rev. John T. Gulick and wife.

November 12. At Smyrna, Turkey, Miss Lizzie E. Kirtland.

November 14. At Madura, Rev. Henry L. Bailey and wife.

DEATH.

November 8. At Dansville, New York, Mr. Horace W. Pitkin, from 1846 to 1850 connected with the Choctaw Mission of the American Board. Mr. Pitkin's home in recent years has been Philadelphia.

ARRIVAL IN THE UNITED STATES.

November 29. At San Francisco, Miss E. Theodora Crosby, of the Micronesian Mission.

The MORNING STAR arrived at Honolulu November 18, and was expected to sail again for Micronesia December 2.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Affairs in the West African Mission. (Page 20.)
2. Change of capital in East Africa. (Page 19.)
3. A conference at Bardezag, Turkey. (Page 21.)
4. Religious awakening at Marash. (Pages 6 and 22.)
5. Changes in Adana and Tarsus. (Page 23.)
6. The leaven of the gospel in India. (Page 13.)
7. Items from Micronesia. (Pages 3 and 17.)
8. A reformed village in China. (Page 24.)
9. An ecclesiastical association in Japan. (Page 25.)
10. Woman's work in Japan. (Page 26.)

Donations Received in November.

MAINE.

Cumberland county.	
Portland, West Cong. ch., 16; 4th Cong. ch., 6,	22 00
Kennebec county.	
Hallowell, South Cong. ch. and so.	20 00
Winslow, Cong. ch. and so.	16 10—36 10
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch., 468.04; do. m. c., 19.10,	487 14
Penobscot county.	
Brewer, 1st Cong. ch. and so.	9 75
Somerset county.	
Madison, Cong. ch. and so.	20 00
York county.	
So. Berwick, Cong. ch., 3; Rev. C. M. Perry, 10; Woman's Auxiliary, 2,	15 00
	589 99

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Alstead, A friend,	5 00
Winchester, Cong. ch. and so.	8 75—13 75
Grafton county.	
Bethlehem, Cong. ch. and so.	5 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Peterboro, M. A. and M. D. Whitney,	4 00
Merrimack county.	
Concord, A friend,	5 00
Hooksett, Cong. ch. and so.	17 08
Hopkinton, Cong. ch. and so.	28 30
Webster, Mrs. L. F. Buxton,	5 00—55 38
Rockingham county.	
Hampstead, Cong. ch. and so.	37 55
Newington, Cong. ch. and so.	6 23
Seabrook and Hampton Falls, Cong. ch., Joseph Kimball,	20 00—63 78
Strafford county.	
Durham, Cong. ch. and so.	15 65
Rochester, Cong. ch. and so.	40 00—55 65
	197 56

VERMONT.

Caledonia county.	
St. Johnsbury, South Cong. ch., 216.46; Rev. C. F. Morse, 20,	236 46
Chittenden county.	
Burlington, College-st. ch.	100 00
Charlotte, Cong. ch. and so.	19 00
Jericho, Cong. ch. and so.	10 00
Milton, Cong. ch. and so.	13 00—142 00
Lamoille county.	
Cambridge, 2d Cong. ch. and so.	5 01
Orange county.	
Newbury, 1st Cong. ch. and so.	46 20
Orleans county.	
Newport, Cong. ch. and so.	15 60
Washington county.	
Northfield, Cong. ch. and so.	21 42
Windham county.	
Brattleboro, Centre Cong. ch., m. c.	15 04
Windsor county.	
Hartford, 2d Cong. ch. and so.	23 00
	504 73

MASSACHUSETTS.

Berkshire county.	
Alford, Cong. ch. and so.	7 23
Dalton, Cong. ch. and so.	78 15
Monterey, Cong. ch. and so.	6 00
Stockbridge, A lady friend,	5 00
West Stockbridge, Centre ch. and so.	1 00—97 38

Bristol county.	
Attleboro, 2d Cong. ch. and so.	126 79
Berkely, Ladies' Cent Society.	13 10
Fall River, Central Cong. ch. (of wh. 32.83 m. c.), 278.89; T. J. Borden, to const. T. B. BASSETT, H. M., 100,	378 89
Taunton, Winslow ch. and so.	72 20—590 98
Brookfield Association.	
Gilbertville, Cong. ch., with other dona., to const. JOHN SMITH, H. M.	15 05
Globe Village, Evang. Free Society, Hardwick, Cong. ch. and so.	52 89
New Braintree, Cong. ch. and so.	5 63
Ware, 1st Cong. ch., 33.50; East Cong. ch. (of which 100 from J. A. Cummings, to const. JOSEPH BELL, H. M., and 100 from Mrs. H. N. Hyde and Miss S. A. Sage, to const. Mrs. ALICE S. WARE, H. M.), to const. LEWIS BLAIR, Mrs. HARRY DUNBAR, GEORGE W. CLARK, and EMMA M. SPRAGUE, H. M., 666.36,	699 86—819 83
Dukes and Nantucket counties.	
Edgartown, Cong. ch. and so.	14 08
Essex county.	
Andover, Chapel ch. and congregation,	46 00
Essex county North.	
Amesbury and Salisbury, Un. Evang. ch.	15 30
Merrimac, John K. Sargent,	1 00
Newbury, 1st Cong. ch. and so.	10 75
Newburyport, North Cong. ch. and so.	31 50—58 55
Essex county South.	
Beverly, Dane-st. ch., m. c.	5 88
Lynn, Central Cong. ch.	100 00
Lynnfield Centre, Cong. ch. and so.	24 00
Peabody, South Cong. ch. and so.	251 00
Rockport, 1st Cong. ch. and so.	20 73
Salem, Tabernacle ch. and so.	289 12
—, A friend at conference,	20 00—710 73
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Ashfield, Mrs. Alvan Perry,	5 00
Northfield, Cong. ch. and so.	52 00—57 00
Hampden co. Aux. Society. Charles Marsh, Tr.	
Chicopee, 1st Cong. ch. and so.	50 60
Indian Orchard, Cong. ch. and so.	18 47
Ludlow, Cong. ch. and so.	12 50
Mitteneague, Cong. ch. and so.	7 26
Monson, Cong. ch. and so.	23 28
Palmer, 1st Cong. ch. and so.	7 00
South Hadley Falls, Cong. ch. and so.	15 04
Springfield, 1st Cong. ch. and so., 70; Olivet ch. and so., 44; North Cong. ch. and so., 31.35; Pierre J. Gulick, 10,	155 35
Westfield, 1st Cong. ch. and so.	142 44
West Springfield, Cong. ch. and so.	40 00—471 94
Hampshire co. Aux. Society.	
Amherst, South Cong. ch. and so.	13 25
Northampton, A. L. Williston, 300; Rev. Rufus S. Underwood, 50,	350 00
South Hadley, 1st Cong. ch. and so.	21 00
Williamsburg, Cong. ch. and so.	8 00—392 25
Middlesex county.	
Auburndale, Cong. ch. and so.	600 00
Lexington, Hancock ch. and so.	15 75
Saxonville, Edwards Cong. ch.	13 10
Tewksbury, Cong. ch. and so.	34 91
Waltham, Cong. ch. and so.	15 32
Waverly, Cong. ch. and so.	32 66
West Medford, Cong. ch. and so.	5 39
Winchester, 1st Cong. ch. and so.	177 18—894 31
Middlesex Union.	
Acton, Cong. ch. and so.	20 30
Buxborough, Cong. ch. and so.	12 00
Fitchburg, Rollstone Cong. ch.	26 00—58 30

Norfolk county.

Brintree, South Cong. ch. and so.	25 00
Cohasset, 2d Cong. ch. and so.	25 00
Needham, Cong. ch. and so.	5 00
South Walpole, ———,	2 00
Wellesley, Cong. ch. and so.	164 74
Wrentham, Jemima Hawes,	50 00—271 74

Plymouth county.

Chiltonville, Cong. ch. and so.	12 00
Plympton, Cong. ch. and so.	10 00—22 00

Suffolk county.

Boston, Friends in 2d ch. (Dorchester), for Japan, 35; Eliot ch. (Roxbury), 41.11; A friend, for China, 35; A friend, for India, 5,	116 11
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Worcester county North.

Winchendon, Cong. ch., m. c.	12 00
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Worcester co. Central Ass'n. E. H.

Santord, Tr.	
Sterling, Cong. ch. and so.	19 00
Worcester, Plymouth ch. and so., 196.23; Central ch. and so., 145.87,	342 10—361 10

Worcester co. South Conf. of Ch's.

Amos Armsby, Tr.	
Westboro, Cong. ch. and so.	75 81
———, Collection at conference,	15 76—91 57
———, A lady,	100 00
	5,185 87

Legacies. — Ashburnham, George F.

Stevens, by Mary E. Stevens, Ex'r,	250 00
Fitchburg, Aaron Eaton, by E. B. Rockwood, Tr. (prev. rec'd 100),	475 10
Salem, Mrs. Abigail T. Perley, by A. T. Frothingham, Ex'r,	200 00—925 10
	6,110 97

RHODE ISLAND.

Peace Dale, Cong. ch., for Sandwich

Islands, for use of Rev. O. P. Emerson,	307 63
Providence, Beneficent Cong ch., 150; N. W. Williams, 20,	170 00—477 63

Legacy. — Providence, Mrs. Maria

L. H. Cady, by John H. Cady, Ex'r,	3,000 00
	3,477 63

CONNECTICUT.

Fairfield county.

Bridgeport, 1st Cong. ch. and so., 267.77; 2d Cong. ch. and so., 170.55,	438 32
No. Greenwich, Cong. ch. and so.	40 00
Weston, Cong. ch. and so.	10 00—488 32

Hartford county. W. W. Jacobs, Tr.

Collinsville, Cong. ch. and so.	26 70
Hartford, 1st Cong. ch., 1,209.46; Income of Hawes Fund, 35.25; Pearl-st. ch. and so., 10,	1,254 71

New Britain, South Cong. ch., to

const. THOMAS S. HALL, Mrs. HELEN M. OSGOOD, and HARVEY G. BROWN, H. M.,	364 35
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Plantsville, Cong. ch. and so.	87 32
So. Glastonbury, Cong. ch. and so.	5 21
West Suffield, Cong. ch. and so.	16 76

Windsor Locks, Cong. ch. and so., 156.94; A friend, 15,	171 94—1,926 99
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Litchfield co. G. M. Woodruff, Tr.

Litchfield, 1st Cong. ch., 108.32; do. m. c., 109.22,	217 54
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New Milford, A friend,	15 00
New Preston, Village Cong. ch.	13 00

Northfield, Cong. ch. and so.	40 70
Thomaston, Cong. ch. and so.	24 50

Torrington, Cong. ch. and so.	14 76
West Winsted, 2d Cong. ch.	54 84

Woodbury, North Cong. ch.,	24 02—404 36
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Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	25 00

East Hampton, Cong. ch. and so.	43 29
Essex, 1st Cong. ch. and so.	24 71

Higginum, Cong. ch. and so.	24 00
Middlefield, Cong. ch. and so.	55 00—172 00

New Haven co. F. T. Jarman, Agent.

Cheshire, Cong. ch. and so.	22 11
Derby, 1st Cong. ch. and so.	40 00
Middlebury, Cong. ch. and so.	4 75
New Haven, 1st Cong. ch. and so., 587.17; Ch. of the Redeemer, 400; Davenport ch., to const. EDWIN P. ROOT, H. M., 100; to const. W. L. B. an H. M., 100, 1,187 17	286 31—1,540 34
Waterbury, Cong. ch. and so.	
New London co. L. A. Hyde and H. C. Learned, Trs.	
Grassy Hill, Cong. ch. and so.	24 65
New London, 1st Ch. of Christ, ———, A friend,	17 44—42 09
	15 00
	4,589 10

NEW YORK.

Brooklyn, Ch. of the Pilgrims, 2,905.55; A friend, 1,000; E. L. Ely, 2,	3,907 55
Canandaigua, 1st Cong. ch. and so.	105 49
Deansville, Cong. ch. and so.	7 65
E. Rockaway, Cong. ch. and so.	12 00
Flushing, Cong. ch., for Papal Lands, 34.91; Robert B. Parsons, for China, 30,	64 91
Gloversville, Cong. ch., 176.25; do. Hon. Daniel B. Judson, 50,	226 25
Lewis, Mis. Soc. of 1st Cong. ch., for Africa,	10 00
Maine, 1st Cong. ch. and so.	13 60
New York, Pilgrim Cong. ch., 177; Trinity Cong. ch., 25; C. T. Kilborne, 4,	206 00
Perry Centre, Cong. ch. and so.	14 15
Rochester, Myron Adams,	10 00
Saratoga, N. Eng. Cong. ch.	6 55
W. Carthage, Cong. ch. and so.	6 72—4,590 87

Legacies. — New York, Isaac N.

Phelps, by Stewart & Sheldon, Atty's for Ex'rs,	9,500 00
	14,090 87

PENNSYLVANIA.

Centreville, Cong. ch., m. c.	7 60
E. Smithfield, Cong. ch.	15 00
Farmington, Cong. ch., Mite Soc.	15 00
Jeffersonville, Mr. and Mrs. F. Whiting, A thank-offering for success of the work,	100 00
Scranton, Welsh Cong. ch., 20; F. E. N., 15,	35 00—172 60

NEW JERSEY.

Bernardsville, J. L. Roberts, In mem.	60 00
Jersey City, Waverly Cong. ch.	24 75
Montclair, Cong. ch.	401 24—485 99

DISTRICT OF COLUMBIA.

Washington, 5th Cong. ch.	14 86
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TENNESSEE.

Jonesboro, Cong. ch and Sab. sch., for Japan,	7 00
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OHIO.

Atwater, Cong. ch.	22 35
Birmingham, Cong. ch.	4 00
Brownhelm, Cong. ch.	20 00
E. Liverpool, Rev. H. D. Kitchel,	100 00
Kent, Cong. ch., an int. on \$1,000 from Austin Williams, deceased,	60 00
Marietta, 1st Cong. ch.	100 00
Oberlin, Students in Sem'y towards support of Rev. C. A. Clark, Japan,	214 86
Ravenna, Cong. ch.	19 00
Rootstown, Cong. ch.	35 00
Saybrook, Cong. ch.	9 00
Strongsville, 1st Cong. ch.	10 00—594 21

INDIANA.

Angola, A friend, to const. Rev. F. E.
KNOFF, H. M. 50 00

ILLINOIS.

Chicago, U. P. ch., 294.66; do. m. c.,
8.84; Leavitt-st. Cong. ch., 81.37;
South Park Cong. ch., 33; Taber-
nacle Cong. ch., Rev. H. M. Penni-
man, 15; South Cong. ch., m. c.,
8.25; F., 50, 491 12
Cragin, Cong. ch., add'l, 1 00
Crete, Rev. Samuel Porter, 1 00
Danville, Mrs. Anna M. Swan,
Dover, George Wells, 7 00
Earlville, J. A. D. 100 00
Evanston, 1st Cong. ch. 25 00
Huntley, Cong. ch. 250 00
La Grange, Cong. ch. 7 50
Mendon, Mrs. Jeanette Fowler, to
const. MARY C. BRAY, H. M. 10 21
Oak Park, 1st Cong. ch. 100 00
Quincy, Union Cong. ch. 125 24
Rollo, Cong. ch. 109 65
Roseville, Mr. and Mrs. L. C. Axtell,
Shabbona, Cong. ch. 12 50
St. Charles, Cong. ch. 167 96
Sterling, 1st Cong. ch. 6 00
13 00
48 42--1,475 60

MISSOURI.

Amity, Cong. ch. 21 35
Bonne Terre, Cong. ch. 26 00
Springfield, 1st Cong. ch., by Rev. J.
P. Sanderson (of wh. 100 from Rev.
J. C. Plumb), 127.05; Ger. Cong.
ch., La. Society, for Umvoti, 5, 132 05--179 40

MICHIGAN.

Ann Arbor, 1st Cong. ch. 76 40
Benzonia, Cong. ch. 15 00
Flint, 1st Cong. ch. 12 40
Paw Paw, Cong. ch. 4 66
Richland, Cong. ch. 15 83
Salem, 1st Cong. ch. 17 75
Three Oaks, Cong. ch., to const. Rev.
J. J. BUNNELL, H. M. 50 00--192 04

WISCONSIN.

Fort Atkinson, Cong. ch. 19 25
Menasha, 1st Cong. ch. 18 30
Peshtigo, Cong. ch. 10 00
Union Grove, Cong. ch. 21 81
West Salem, Mrs. Sarah Hayes,
deceased, 5 00--74 36

IOWA.

Cedar Falls, Cong. ch. 21 00
Cedar Rapids, Arthur Ferguson, for
Africa, 1 00
Farmington, W. H. Cooley, 2 00
Gilman, Cong. ch. 20 50
Grinnell, Cong. ch. 93 79
Manchester, Cong. ch. 34 75
Muscatine, Ger. Cong. ch. 5 00
Riceville, Cong. ch. 9 00--187 04

MINNESOTA.

Barnesville, Cong. ch. 1 54
Excelsior, Cong. ch. 27 05
Minneapolis, Lyndale Cong. ch., 21;
Park-ave. Cong. ch., 20; A friend,
1,000, 1,041 00
Spring Valley, Cong. ch. 28 05--1,097 64

KANSAS.

Alma, Cong. ch. 6 44
Fort Scott, 1st Cong. ch. 17 00
Kiowa, Rev. J. C. Halliday, 11 00
Leavenworth, 1st Cong. ch. and Sab.
sch., to const. ROGER C. BOSS,
H. M. 177 00--211 44

NEBRASKA.

Crawford, Cong. ch. 2 80
Kearney, 1st Cong. ch. 5 00
Lincoln, 1st Cong. ch. 103 45
Inland, Cong. ch. 5 10--116 35

CALIFORNIA.

San Francisco, Mis. Soc. of Cong.
Ass'n of Christian Chinese, 7 00
Santa Cruz, 1st Cong. ch. 26 00--33 00

COLORADO.

Greeley, Park Cong. ch. 49 03
Trinidad, 1st Cong. ch. 5 00--54 03

SOUTH DAKOTA.

Huron, Cong. ch. 30 60
Valley Springs, Cong. ch. 3 00--33 60

WASHINGTON.

Anacortes, Pilgrim Cong. ch., 75;
W. J. Hagadorn, 20, 95 00

IDAHO TERRITORY.

Boise City, H. B. Ellenwood, 2 00

UTAH TERRITORY.

Ogden, Cong. ch., for China, 3 40

DOMINION OF CANADA.

Province of Quebec.
St. Andrews, Cong. ch., for Japan, 13 00

FOREIGN LANDS AND MISSIONARY

STATIONS.

China, Peking, church contributions
for support of native helpers, 61 90
West Africa, Bailundu, Rev. T. W.
Woodside and wife, 84 25--146 15

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE
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MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — W. Lebanon, Y. P. S. S.
C. E. 6 96
VERMONT. — So. Royalton, Cong. Sab. sch. 9 00
MASSACHUSETTS. — Boston, Chinese Sab. sch.
Mt. Vernon ch., for Hong Kong, 63.50;
Groveland, Y. P. S. C. E., 2.25; Hayden-
ville, Cong. Sab. sch., for pupil in Doshisha
school, Japan, 25; Leicester, 1st Cong. Sab.
sch., 25.39; Pittsfield, Tracy dist. Sab. sch.,
10.71; Tewksbury, Cong. Sab. sch., 5; Wal-
pole, Cong. Sab. sch., 20, 151 85
CONNECTICUT. — E. Granby, Cong. Sab. sch.,
1; Hartford, Asylum Hill Cong. ch., for
Boys' school, Kalgan, 30; Saybrook, Cong.
Sab. sch., for students in Japan, 25; West
Suffield, Cong. Sab. sch., 1, 57 00
NEW YORK. — New York (\$5 acc't'd in Dec.
Herald was from 35th-st. Chapel), Olivet
Miss'y Asso'n, for 2 schools, care Miss Bush,
50, 50 00
OHIO. — Olmstead, 2d Cong. Sab. sch. 5 00
ILLINOIS. — Princeton, Y. P. S. C. E., for
student in Training School, Ceylon, 20;
Providence, Y. P. S. C. E., 2.57, 22 57
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catechist, Madura, 15; St. Louis, Hyde
Park Cong. Sab. sch., 25, 40 00
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Detroit, Mt. Hope Sab. sch., 8.26, 9 58
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Union Grove, Cong. Sab. sch., 2.75, 4 75
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Magnolia, Y. P. S. C. E., 6, 8 76
MINNESOTA. — Barnesville, Cong. Sab. sch. 1 00
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VERMONT. — So. Royalton, Cong. Sab. sch.	6 09	MICHIGAN. — Romeo, Cong. ch.	2 55
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WISCONSIN. — Milwaukee, Y. La. Bible class of Grand-ave. ch., for use of Miss Nutting,	10 00		

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	3,101 40
Donations received in November,	26,374 57
Legacies received in November,	13,425 10
	39,799 67
Total from September 1 to November 30, 1889: Donations, \$82,468.42; Legacies, \$30,533.12=	\$113,001.54.

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FOR YOUNG PEOPLE.

SOME ZULUS I HAVE KNOWN.

BY REV. JOSIAH TYLER, OF NATAL, SOUTH AFRICA.

FAR away in Africa, on the borders of the Zambesi River, are a people called the Matabele. They are a branch of the Zulu tribe and moved from Zululand a century ago. You can read of their king, Mosilakatzi, a brave but despotic warrior, in the first volume of Wood's "Uncivilized Races of Man."

Many years ago Rev. Robert Moffat visited the king and obtained permission for the London Missionary Society to send teachers into his country. For nearly thirty years missionaries have been working there, but so far as I know not a single individual of the Matabele nation has become a Christian. They still



A ZULU KRAAL IN NATAL.

cling to their old debasing customs, spirit-worship, witchcraft, polygamy, and beer-drinking. Some two years ago, Rev. Mr. Elliot, an English missionary in Matabele-land, sent an urgent appeal to the mission of the American Board in Natal for a Zulu Christian minister and his wife, that they might serve as an object-lesson to the wild Matabeles, and perhaps impress them as the white workers had been unable to do.

The call came at the annual meeting of the native Christians assembled at Umzumbe station in 1887. Eleven volunteers responded, but the one best adapted to the work seemed to be Umcitwa. A few years before, he had come to Mr. Bridgman a heathen lad, undressed and ignorant, but he was placed under instruction, and after awhile became "clothed and in his right mind" in every sense. Constant Bible study made him a power among his own people, and as assistant in the Sunday-school and prominent in the Christian Endeavor Society he was a true helper and a comfort to his missionary.

One of the girls educated at the Umzumbe Home, an earnest Christian



UMCITWA AND YONA WITH THEIR BABE.

and a general favorite, who had been a ready helper in daily and Sunday schools and as a Bible reader, became Umcitwa's wife. I wish I could tell you of Yona's strong character, perseverance, and faith. When the call came to go to Matabele-land, she said: "It is a joy to be able to take the gospel to my people living in darkness." Few of you can realize how hard it was for Mr. and Mrs. Bridgman, the missionaries at Umzumbe, to lose these helpers from their own station, where every Christian worker is so much needed. But it was God's work, whether in Matabele-land or Natal, and they cheerfully helped Umcitwa and Yona to prepare for their journey of 500 miles, much of which must be made in an ox-wagon. It was deemed best to leave their little girl, two years old, with Mrs. Bridgman, as she could care for her so much better than could the father and mother on their new and untried mission. The baby, a few weeks old, they took with them.

The trip was more trying than was anticipated. Umcitwa was asked to drive

a large ox-wagon, a task for which he was physically unable. It was in the rainy season, and the missionary's wife wrote: "The wagon stuck in the mud sixteen times, four poles were broken, and the wagon had to be unloaded and loaded again six or seven times, and altogether we had a most miserable time." Poor Umcitwa was exposed to cold and rain, and it was not strange that when he reached his destination he had an attack of pneumonia. He just managed to build a small house and began to preach, but Mr. Elliot wrote, "He only preached once, and that proved too much for him." He died shortly afterwards, and Mrs. Bridgman wrote: "You will have heard of Umcitwa's death away up in Matabele-land, where he bore faithful witness for Christ during long months of weakness and suffering. And now we hear that poor Yona is still more sorely bereft in the loss of her dear baby, who followed the father in about two weeks.



A SOUTH AFRICAN WAGON.

May she show such a bright example of faith and trust and resignation to God's will that those dark-minded people may be impressed with the power and blessedness of the gospel, and may yield to its influence. We mourn for Umcitwa as a true friend." We hope that Umcitwa's death will not deter other Zulu Christians from going as missionaries to Matabele-land, where they are so much needed.

THE FIRST ORDAINED ZULU MINISTER.

About thirty years ago, there was a Zulu lad in Natal, South Africa, the servant of an English farmer who, unlike many colonists, loved the souls of the heathen and labored for their salvation. One day this boy was leading the oxen attached to a cart, his master being the driver, when suddenly the weather became cold and stormy. Having no other clothing than that Zulu lads generally wear, which consisted of strips of cow's hide about his loins, he succumbed to the cold — dropped the thong with which he led the oxen, closed his eyes, and stood motionless. The sympathetic farmer immediately took off his own great-coat and put it on the lad, together with some bags he found in the cart. Fortunately a kraal was near at which he stopped, and, taking the boy in his arms, he carried him into a hut. He then laid himself down by his side; stretched out

his broad arms and drew him close to his warm, strong heart. There he kept him till the lad revived, opened his eyes, and began to speak. Years afterward that Zulu lad said to the farmer: "Sir, tell me what it was that made your heart so warm towards me, and brought me back from death." And then the good farmer, with a heart as warm as ever, told the young man the story of Jesus and his love. That story warmed the Zulu's heart, and he soon became a Christian. He attached himself to Rev. H. M. Bridgman, of the Umzumbe mission station, was educated, and, when baptized, received the name Rufus Anderson. The farmer, his spiritual father, has lately gone to the better land, but while living never ceased to thank God that he was made instrumental in saving both the body and soul of the first ordained Zulu minister.



UNDINIZULU.

UNDINIZULU, THE ZULU PRINCE.

When in 1869 I visited the kraal of Cetywayo, the old king of the Zulus, he was just about marrying his fifteenth wife. A little boy was pointed out to me as the king's only son, and I suppose it was Undinizulu, who now, after trial by the English government, has been sentenced as a prisoner to the island of St. Helena for ten years of hard labor. Cetywayo was captured by the British and taken to England, but was subsequently restored to his own country. He

there died quite suddenly, and it is commonly believed that he was poisoned by Usibepu, a chief with whom he had had a bitter quarrel. His son, Dininzulu, in his determination to avenge his father's death, made war against Usibepu, despite the warnings of the British officials. In the rebellion which he incited he was defeated, and after trial was sentenced to exile and hard labor. He never came under the influence of the gospel, and refused to heed the counsels of the white men who sought his welfare and the welfare of his people.

The picture here given is from a photograph in which the prince appears in Zulu garb, which consists of nothing but a necklace, which is shown in the cut, and a strip about the loins. How different might have been his career had he, or his father before him, heeded the instructions of those who came to bring them the good tidings from on High!

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